

VICHARA SAGARA

A Treatise in Advaita Philosophy



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VOLUME 28

Chapter 6

The description of the falsity of the teacher, Vedanta and all the means for the Kanistha Adhikari

S. No.	Topics	Title
92	Avarta 353 - 382	- Who am I? Answer to this first question
93	Avarta 383 – 387	- Who is the creator? Answer to this second question
94	Avarta 388 – 419	- What is the means of liberation? Answer to this third question

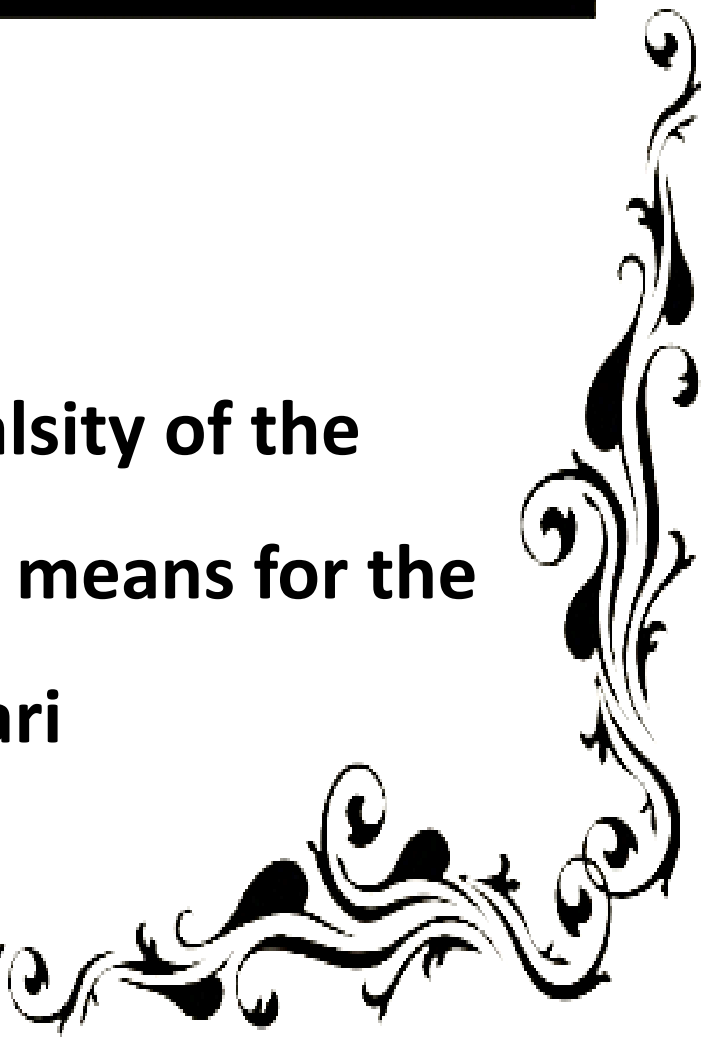
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CHAPTER 6

**The Description of the Falsity of the
Teacher, Vedanta and all the means for the
Kanistha Adhikari**



Topic 378 :

(३७८) उपाधिभेदं विना आत्मनो ब्रह्मणश्च भेदो नास्ति – (१) एकमेव चैतन्यं स्वप्नप्रपञ्चस्य मायायाश्चाधिष्ठानं भवति। तस्मात् तद्ब्रह्मेति कथ्यते। (२) तदेव चैतन्यमविद्याया व्यष्टिदेहादीनां चाधिष्ठानं भवति। तस्मादात्मेति कथ्यते।

- Very important conclusion of Vedanta
- Makes Advaita Different from Sankhya, Yoga, Nyaya, Veiseshika, Purva Mimamsa, Visishtadvaitin, Dvaitin.
- Eka Atma Vadinaha
- Atma, consciousness, only one
- Others : Bahutva Atma

Brahma Sutra - Introduction by Shankara :

- Source Book of Vedanta
- Systematically, structured way Presents Vedantic teaching, not Upanishads

End of Adhyasa Bhashyam :

- Atma Ekatva Vidya Prati Pattaye...
- Sarva Vedanta Sara Arabyate to understand there is only one consciousness in entire Universe is Vedanta teaching
- All Upanishads have one intention, teach Atma, not teach Anatma (Already known - Siddham)

Jivas different, why Mistake?

- Veda Purva - Karma Kanda - Atma Bahutvam
- Punyena Punyam Lokam Bhavati Papena Papam Lokam bhavati
- Jivatma goes to lower, higher Lokas
- Shankara calls it legitimate Mistake Based on Appearance of the world, body, Mind

Example :

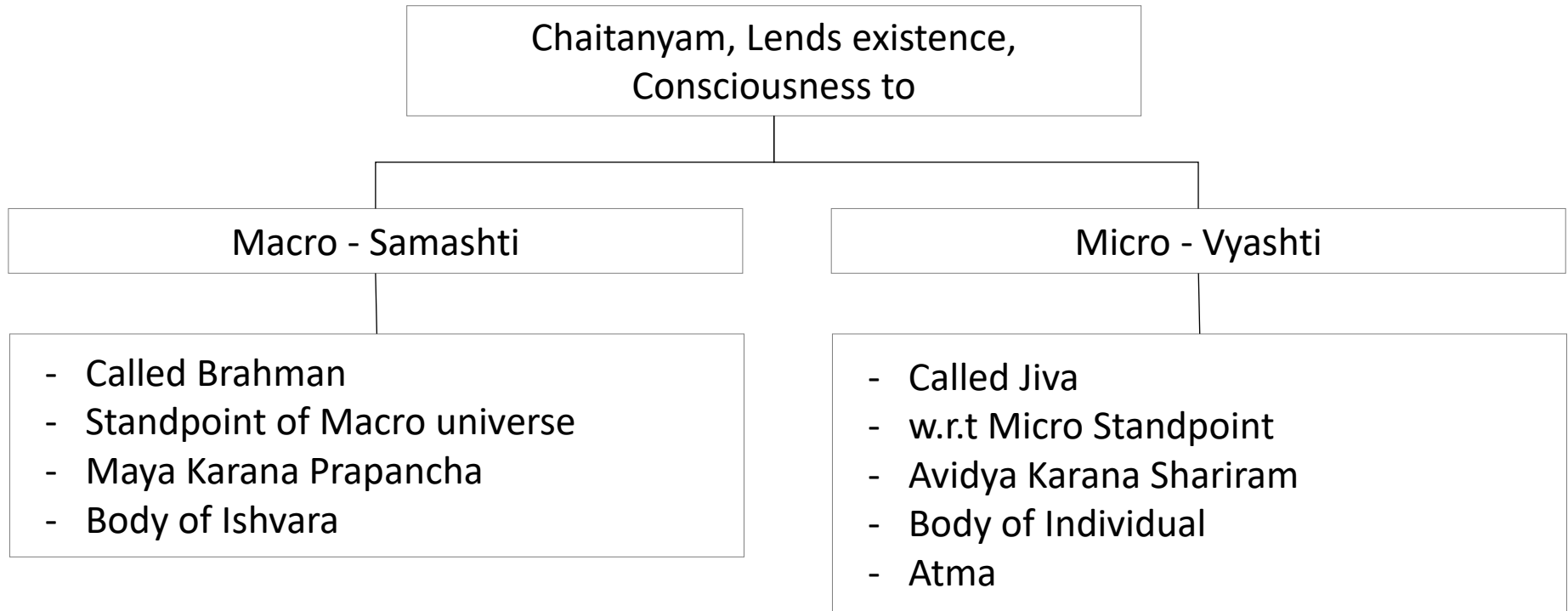
- Sun goes around earth
- Earth is Centre... Sun rises in East come to Middle, Sets in west
- Universal appearance, experience
- All Planets, including sun goes around Earth
- Legitimate Mistake because of Appearance, experience
- Humanities experience
- Plurality of Consciousness in legitimate Mistake because of our experience
- Humanity has to learn
- Plurality of body not Plurality of Consciousness
- In each body, one Consciousness Manifests
- Have many bodies containing Consciousness
- Plurality of Container transferred to content Consciousness

Container	Content
<ul style="list-style-type: none"> - Upadhi - Anatma - Many - Transient - Ghata, meghakasha - Big, Small 	<ul style="list-style-type: none"> - Consciousness - Upahitam - Atma - Permanent, eternal - One

- Pardonable Mistake, don't hold till end of life, Correct the Mistake
- **Without Plurality of Container, body, Atma - Brahman - Bhedaha Nasti (Sleep)**
- There is only one Consciousness, Adhishtanam, support of all Prapancha - Sthula, Sukshma, Karana Prapancha and 3 Sharirams
- Before Big bang Consciousness was there with Potential Universe
- Like we have now, in Sleep Consciousness exists with Potential Universe for the next day to be unfolded

3 Sharirams	Adhishtanam
<ul style="list-style-type: none"> - 3 Prapanchas - Unreal <p>↓</p> <p>Borrows Consciousness</p>	<ul style="list-style-type: none"> - One - Real - Consciousness - Changeless <p>↓</p> <p>Lends Consciousness</p>

- Sthula Prapanchas minus Consciousness = Nasti
- When waker comes away from Dream, dream goes
- **When Consciousness, observer, does not support Prapancha, Prapancha does not exist, hence called Adhishtanam**



- There is no Division between Atma and Brahman
- Space Supporting my room and Galaxy is one
- Words 2 - Content - One Divisionless

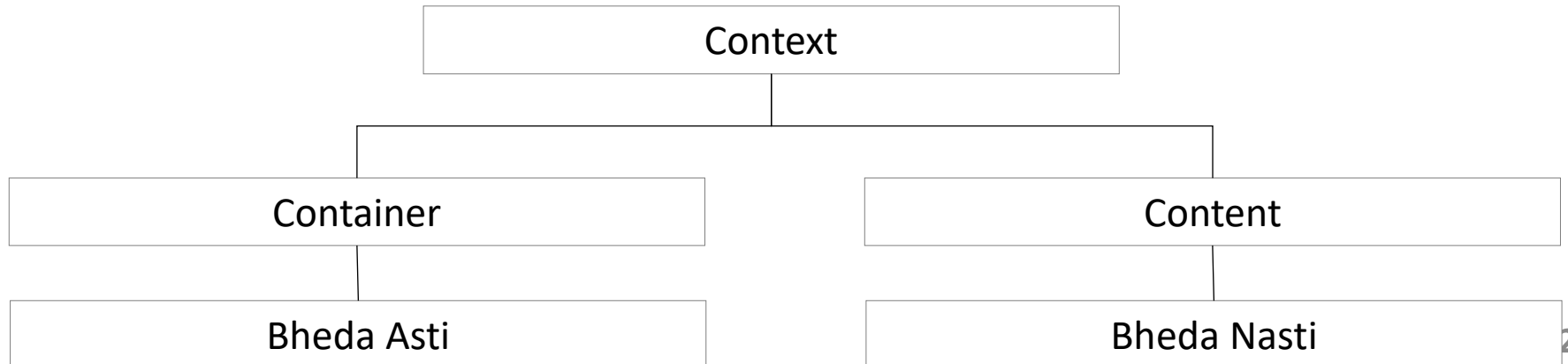
(१) तत्पदस्य लक्ष्यं ब्रह्मेति कथ्यते। (२) त्वंपदस्य लक्ष्यमात्मेति कीर्त्यते। (१) ईश्वरसाक्षी तत्पदस्य लक्ष्यो भवति। (२) जीवसाक्षी त्वंपदस्य लक्ष्यो भवति। व्यष्टिसङ्घातो- पहितं चैतन्यं जीवसाक्षी। समष्टिसङ्घातोपहितचैतन्यमीश्वरसाक्षी।

Different names of Atma and Brahman :

- **Mahavakyam - Difference between Jivatma and Paramatma is in Container Body or Prapancha only**
- Vishwarupa Ishvara = Universe as Body of Vishnu, Sahasranama Dhyana Sloka
- Bhu Padav yasya Nabir....

In Aikyam :

- Jivatma = Consciousness
- Paramatma = Consciousness
- Consciousness Pervading body Inside, outside is same as one Consciousness
- Is there difference between Jivatma and Paramatma, depends on contextual meaning of word Jivatma, Paramatma



Veda Purva	Veda Anta
<ul style="list-style-type: none"> - Do puja of Bhagawan, Dasoham - Worshipper Body = Worshipped = Macro Body - Vishnu Visible container, Upadhi 	<ul style="list-style-type: none"> - Soham Bavana - Invisible content

Daily Prayer :

- Lum Prithvyam
- Gandharvayami Ananthatmane Pushpam Pujayami...
- Bhagawan = earth, water, fire
- Oh Lord, you are Macro Universe
- Worshipper must invoke difference
- Dasoham Bhavana

In Vedanta, Bhagawan = All Pervading Consciousness

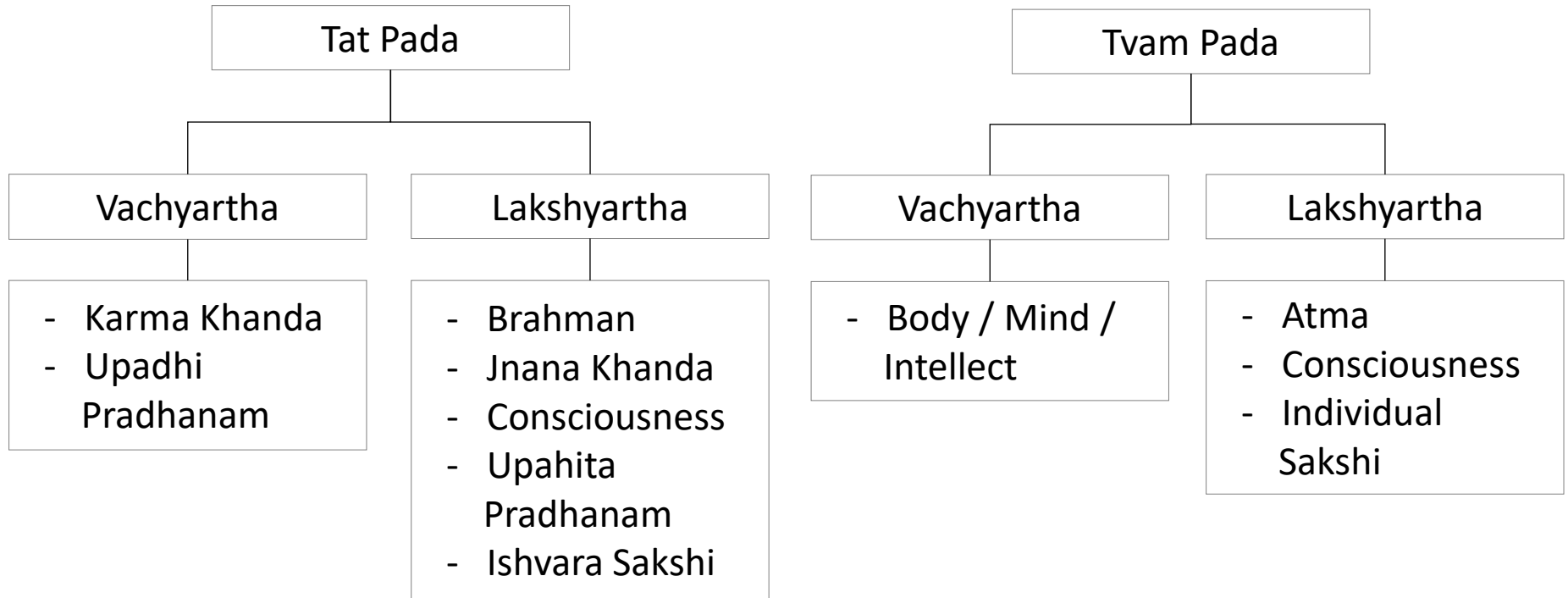
- I = All Pervading Consciousness
= Soham Bhavana

Scientist :

- **World = Inert Matter**
- **Hindu = World = Matter and Consciousness called Bhagawan**

World	Consciousness
<ul style="list-style-type: none"> - Body of Bhagawan - Pervaded by Consciousness 	<ul style="list-style-type: none"> - Content of Bhagawan - Nature of Bhagawan

- **I don't see Consciousness because I am that Consciousness, subject**
- Object can never see the Subject, its Source



- Jnani while experiencing his Body Mind can shift his identification to the Support, Adhishtanam consciousness and Can sing.

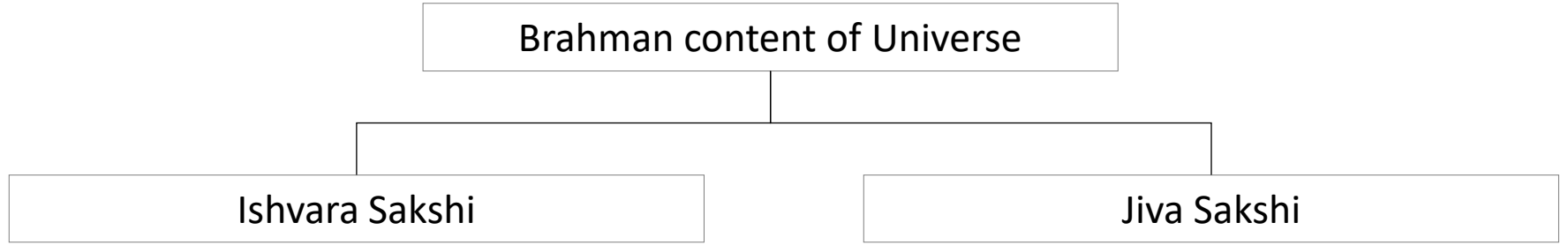
Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvaṁ pratiṣṭhitam ।
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- World born out of me



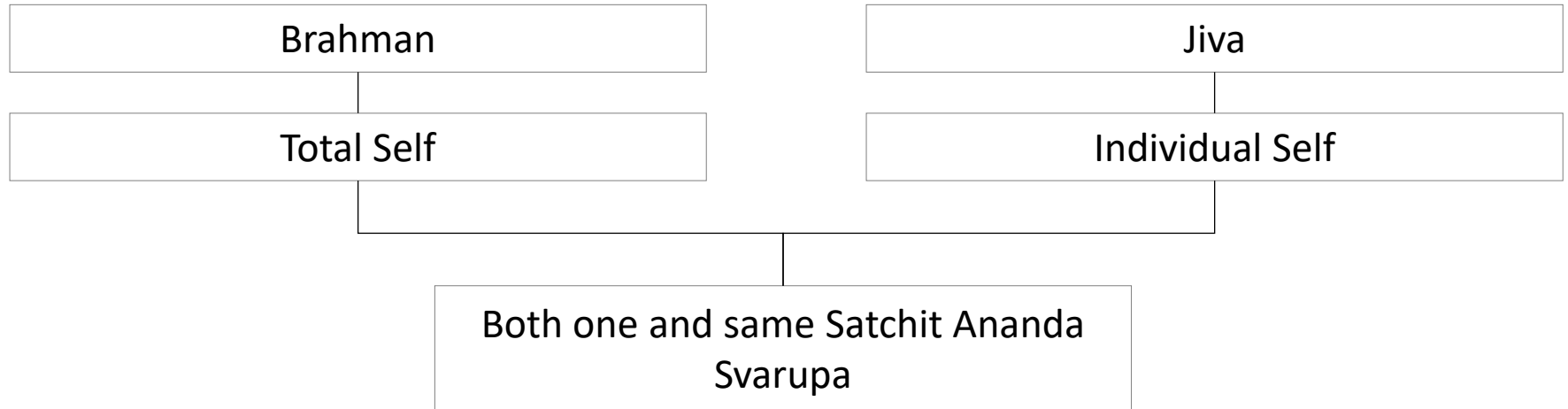
Sakshi Definition :

- Vyashti Sangatah Upahita Chaitanyam = Jiva Sakshi
- Consciousness obtaining in Individual Body
- Samashti Sangata Upahita Chaitanyam = Ishvara Sakshi
- Consciousness within Prapancha
- Trayam = Consciousness within Sharira Trayam
= Upahita Chaitanyam

Revision 339 :

(२) त्वंपदस्य लक्ष्यमात्मेति कीर्त्यते। (१) ईश्वरसाक्षी तत्पदस्य लक्ष्यो भवति। (२) जीवसाक्षी त्वंपदस्य लक्ष्यो भवति। व्यष्टिसङ्घातो- पहितं चैतन्यं जीवसाक्षी। समष्टिसङ्घातोपहितचैतन्यमीश्वरसाक्षी।

- Nature of Individual being Analyzed
- Jiva Svarupam = Satchit Ananda
- Same happens to be nature of Brahman (Total Self) = Jagat Karanam



- One essential Nature - Superficial difference
- Space enclosed within Hall and outside is same
- Only Superficial difference caused by enclosure
- One knower Chaitanyam Principle for the Universe, difference caused by enclosure body, Universe

Atma	Brahma
<ul style="list-style-type: none"> - Tvam - Individual Self - Tvam Pada Lakshyarthha - Jiva Sakshi 	<ul style="list-style-type: none"> - Tat - Total, universal Self - Tat Pada Lakshyarthha - Ishvara Sakshi

2 Names

Brahman

Jiva

Ishvara Sakshi

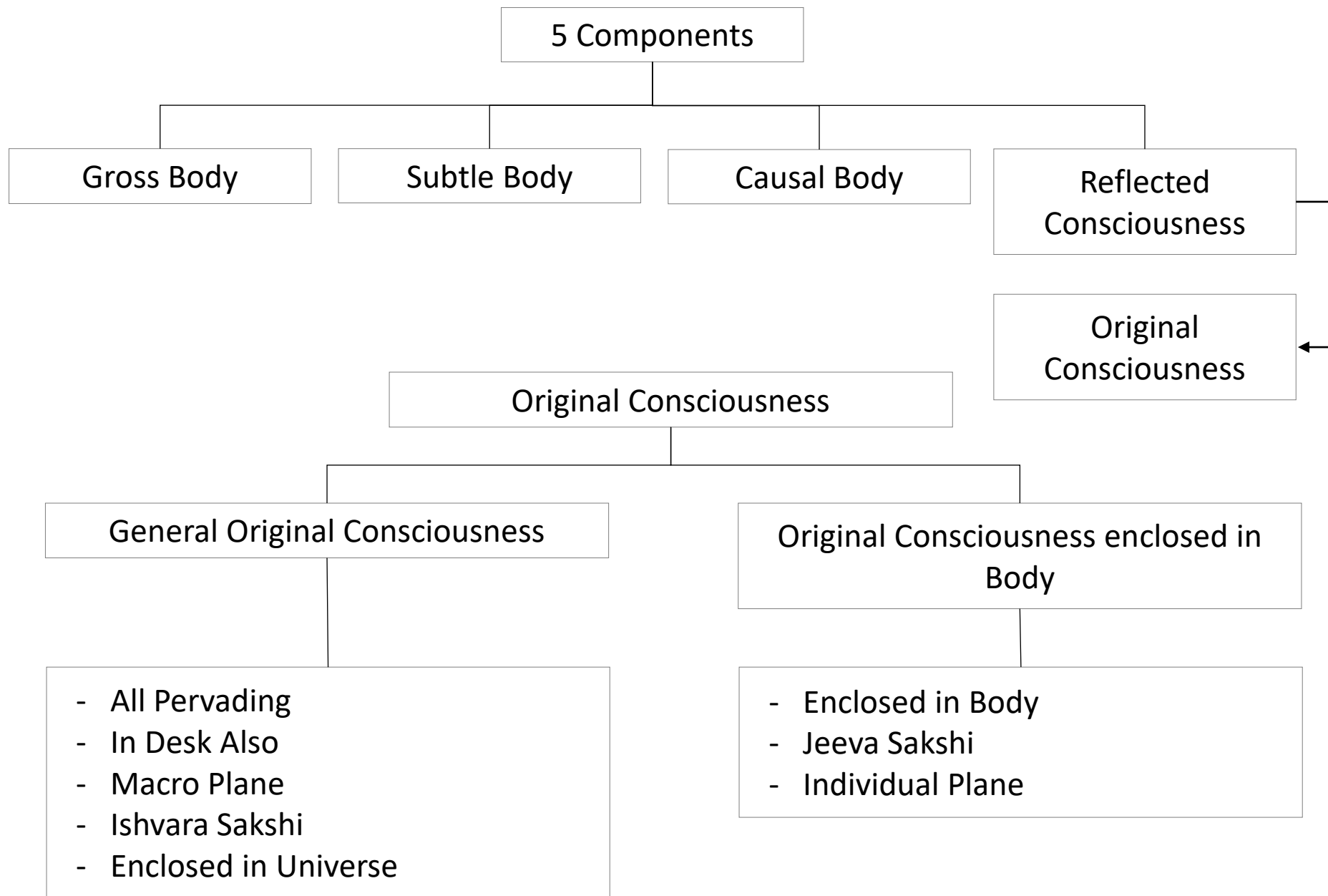
Jiva Sakshi

- Superficially Different
- Essentially Same

- Asi Indicates Non-difference
- Topic 64 and Topic 378 Same

Definition :

- Vyashti Sangata Upahita Chaitanyam = Jiva Sakshi
- Name of Original Consciousness enclosed within Individual Body - Mind complex
- Behind 3 Sharirams and Reflected Consciousness = One Original Consciousness.



- Jeeva Sakshi, Ishvara Sakshi superficially different, essentially one like one Space.

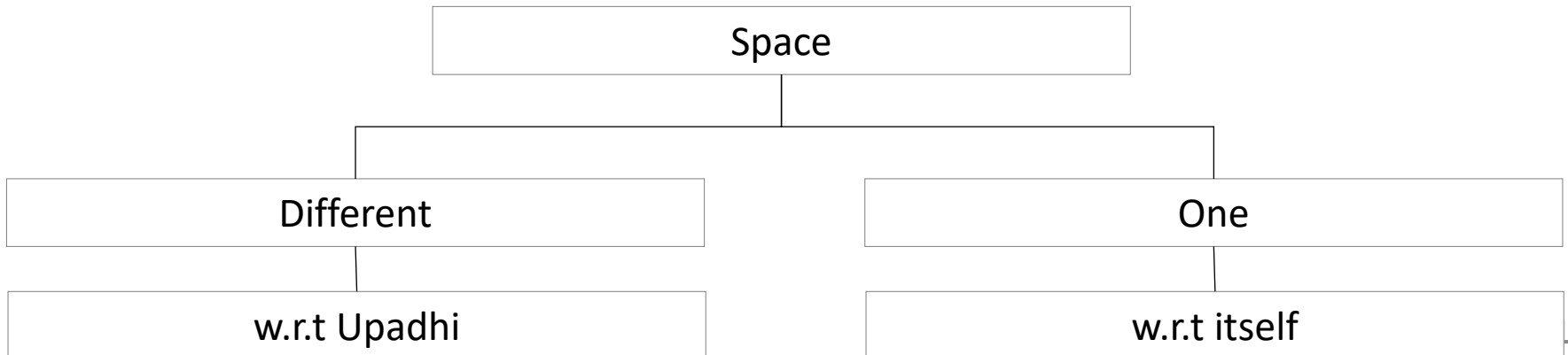
यद्यपि जीवस्येश्वरस्य चैकत्वं न युज्यते। तथापि जीवसाक्षिण ईश्वरसाक्षिणश्चोपाधिभेदाद्भेदः स्वरूपत एकत्वं चास्ति। यथा मठे स्थितस्य घटाकाशस्य मठाका- शस्य चोपाधिभेदं विना स्वरूपतो भेदो नास्ति। तथा आत्मनो ब्रह्मणश्चो- पाधिभेदं विना भेदो नास्ति। आत्मेति ब्रह्मेति चैकमेव वस्तु।

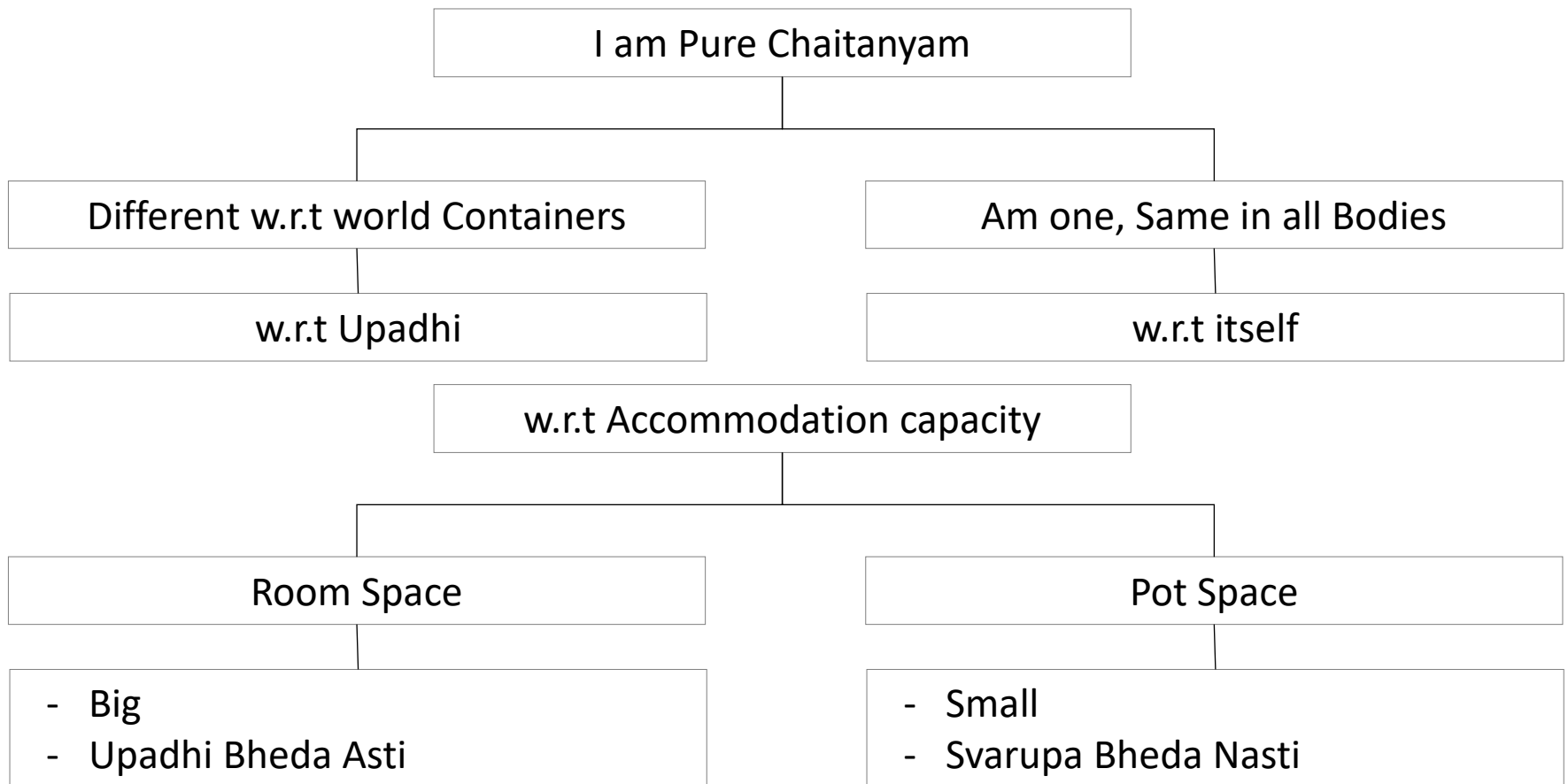
- Superficially Jiva and Ishvara look different
- From Standpoint of Original Consciousness, essentially one
- Upadhi Bheda is there, difference in enclosure container
- Not in Svarupa - Essential Nature
- In Reflected medium, Reflected Consciousness is different

Example :



- Break Pot - Space is one





- Container pots, can be big, Small, Akasha not Divisible
- No Small, big Akasha

Atma	Brahman
- Ghatakasha	- Matakasha - Hall Space

- Final knowledge Atma = Brahman = Satchit Ananda

Sankhya :

- Atma = All Pervading Consciousness
- There are many all Pervading Atmas

Yoga :

- All Pervading Consciousness = Paramatma
- Jiva = Small Pervading both Different

Advaitam Alone :

- Unitary Consciousness
- We are different from all other Schools

Visishta Advaitin :

- Jivatma - Paramatma are different
- If you say identical, Mahapapam, do Snanam and Prayashchittam
- Mahavakyam reveals one Unitary consciousness.

Topic 379 :

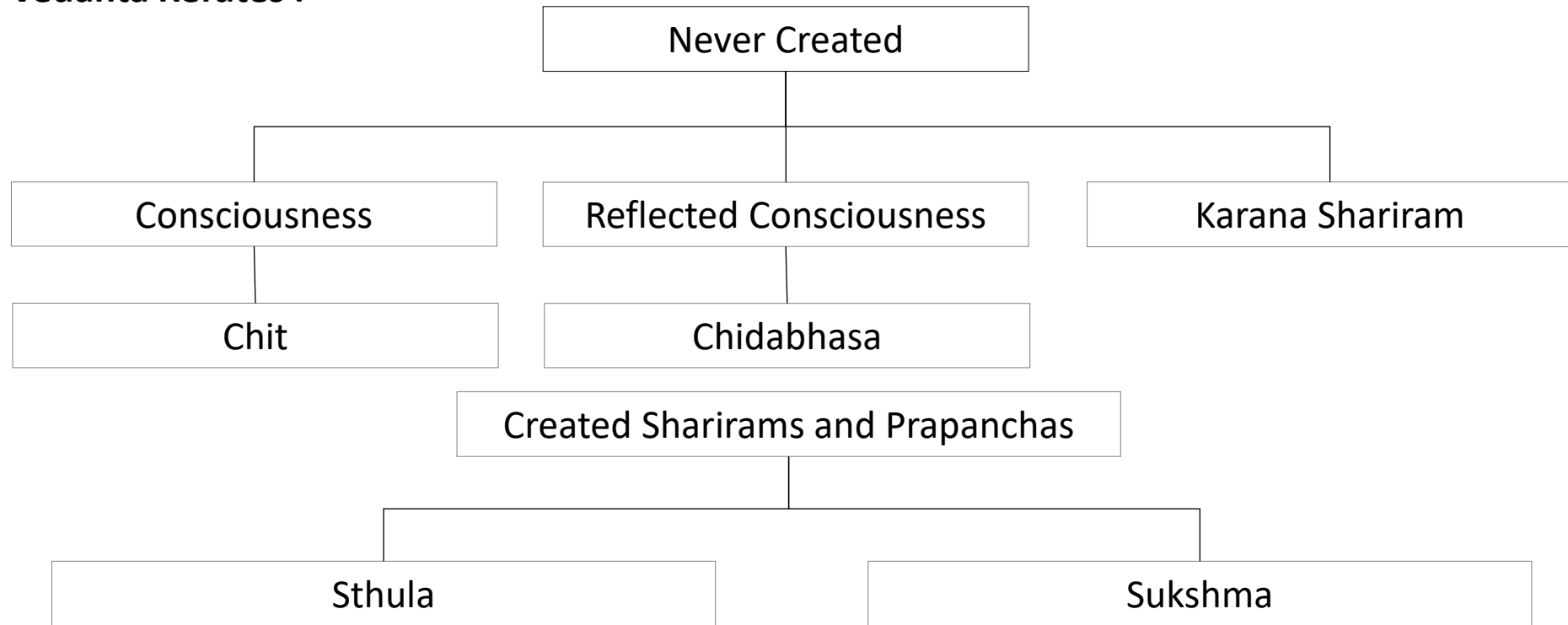
(आ. ३७९-३८१) ब्रह्मरूपस्यात्मनो जन्मरहितत्वप्रतिपा- दनम् –
(३७९) आत्मनो जन्म न युज्यते –

- Support for Body and Universe is one Chaitanyam
- Atma Consciousness has no Origination or Janma

Science :

- Consciousness gets Originated
- During, Before, After big Bang no Consciousness
- After Billions of years, Atoms Joined, unicellular Organisms arrived, freshly Consciousness was created
- Because of creation of Consciousness, Matter became Sentient
- Consciousness and life are created afresh in every birth
- Jiva is Created is View of Modern Science.

Vedanta Refutes :



- Reflected Consciousness Originates only when Reflected Medium Originates / Sukshma Shariram Originates - Prana - Mind - Jnana Indriya
- Reflected Medium = Sukshma Shariram - Mind, Pranas, Indriyams

Tattva Bodha :

- Sukshma Shariram, Origination of Mind, from Sattva Guna of 5 Elements together.
- It is Reflected medium
- Reflection comes only after Origination of Reflected Medium - Sukshma Sharirams
- Reflected Consciousness seems to have Origination
- Jivatma seems to have Origination.

How do you say Reflected Consciousness has no origination?

- Sukshma - Sthula has Origination Karana has no Origination

Tattva Bodha Definition :

- Karana Shariram Kim?
- Anirvachania, Anaadi Avidya Shariram Dvayasya Matra Karanam... Tat Svarupam

Traditional Ashrams :

- Student must by heart what has been taught Previous day
- Swamiji wants students for his Gun Nididhyasanam, hence doesn't inside on by heart
- Consciousness reflected in Karana Shariram has no Origination
- Original Consciousness and Reflected Consciousness and Karana Shariram has no Origination.
- Atma has no Origination as Jivatma or Original Consciousness Sakshi.

सोऽयं ब्रह्मरूप आत्मा जन्मरहितः। आत्मनो जन्माङ्गीकारे सो- ऽनित्यः स्यात्। परलोकवादिन आस्तिकस्य नैतदिष्टम्। यद्यात्मा उत्पत्तिना- शवान् तदा प्रथमजन्मनि पूर्वकर्म विनैव सुखदुःखभोगः, भोगं विनैव कृतस्य कर्मणो नाशश्चापद्येयाताम्। तस्मादात्मनः कर्तृत्वभोक्तृत्वाङ्गीकारेऽपि जन्मनाशरहित एव सोऽङ्गीकार्यः।

- Atma Non-different from Brahman
- Janma Rahitaha, without birth.

- Atma = Chit and Chidabhasa
= Jiva
- Individual Jiva does not have Birth

Gita :

न जायते म्रियते वा कदाचिद्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

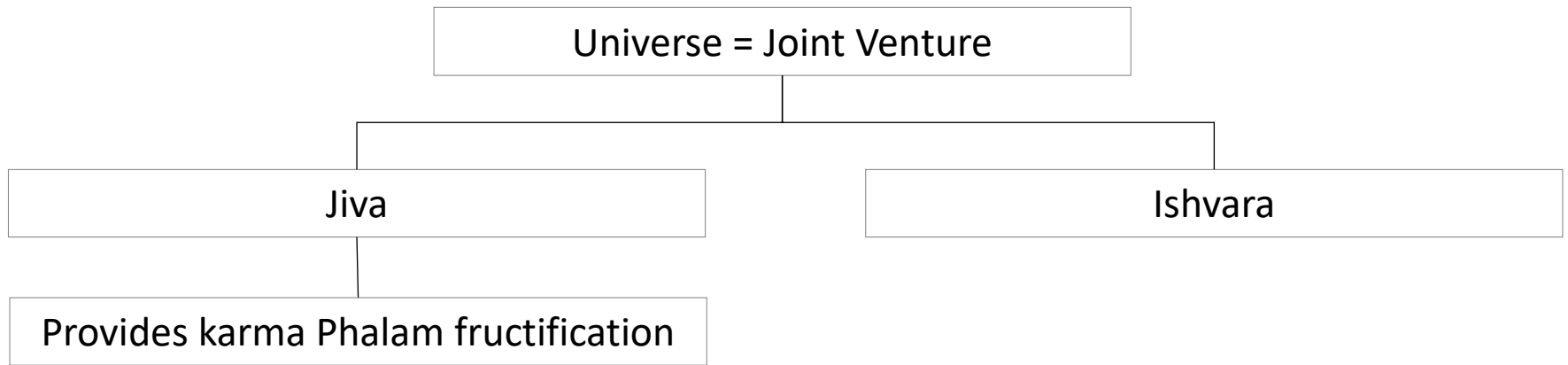
na jāyatē mriyatē vā kadācid
nāyaṃ bhūtvābhavitā vā na bhūyaḥ ।
ajō nityaḥ śāśvatō'yaṃ purāṇah
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

Gita :

- Bhagawan created world with the help of Karmas of Jiva in Potential form (Karana Shariram)
- Loka, bodies, Living beings see Variety

Jnani	Bhagawan	Ajnanic
- Mukta	- No Punya Papam - Omniscient, Omnipotent	- Has Punya papam - Provides Sanchita Karma



Beginningless :

- Jiva = Beginningless Original Consciousness and beginningless Karana Shariram and Beginningless Reflected Consciousness

- **Reflected Consciousness is in Karana Shariram**

Who is beginningless Ishvara?

- Ishvara = Original Consciousness and Karana Prapancha (Maya) and Beginningless Reflected Consciousness reflected in Maya

- Jiva and Ishvara is beginningless

- **Ishvara does not Create Jiva**

- Uncreated Jiva and Ishvara have Joint venture

Infinite Jiva is Contribution	Ishvara Creates Universe repeatedly
Sanchita Karma	Srishti Sthithi, Layam Cycle

Universe - 6 Factors

4 Factors - Products

- i) Sukshma Shariram
- ii) Sukshma Prapancha
- iii) Sthula Shariram
- iv) Sthula Prapancha
- Plus 4 Reflected Consciousness's

Within Creation

2 Factors - Causes

- v) Karana Shariram
- vi) Karana Prapancha
- Plus 2 Reflected Consciousness's

Not within Creation

- Names of 6 Reflections = Teijasa, Hiranyagarbha, Vishwa, Virat, Prajna, Ishvara

4 Reflected Medium's and 4 Reflected Consciousness's	2 Reflected Medium's and 2 Reflected Consciousness's
Created	Uncreated reflected Consciousness

Mahanyasam :

- Hiranyagarbha Samavarta
- Hiranyagarbha originated first

Present Context :

- Jiva and Ishvara beginningless
- **When Shastra Says Jivas are created it means Sthula, Sukshma Sharirams created**
- In Brahma Sutra - Clarified
- Mother Produces Sthula not Sukshma, or Karana, or Chidabhasa

ND :

- Suppose Jiva is created what is Logical Fallacy?

Panchadasi - Chapter 3 - 2 Doshas :

- Akruta Abyugama,
 - Kruta Hanihi
- } Doshas

i) If body is born, new Jiva added in the world :

- Bhagawan has created
- What has Janma will end
- Death of Body = Death of Jiva
- **Shastra : Jiva continues after Death of Body**
- **Science : Living being born and Ends**
- Jivas Death not Accepted by Astikas - Sankhya / Yoga / Nyaya / Veiseshika / Purva Mimamsa
- All can't accept beginning or end of Jiva
- When Jiva is created, not based on Karma, 1st Birth - No Past karma

What determines fresh Jiva to be born?

- What determines Physical body of fresh Jiva?
- Bodies : Human, birds, Animals, Plants, insects, Male, female
- **No Purva karma for 1st birth, hence birth is Random, All Experiences Random**
- Stars, Planets, Random
- No Law order, moral, Physical, Cosmic, handicapped, Rich, Prodigies?
- Karma Responsible, reasonless, Disorderly universe not accepted
- Science Discovering only laws Governing Universe

Does Bhagawan give karma for Fresh baby?

- No Partiality, Cruelty
- Vaishamya, Nairgrinya in Brahma Sutra
- Jiva producer of karma, Jiva can't begin, Anaadi..

Example :

- Someone looked after cancer patients, got Cancer
- Someone fed 1000's Couldn't eat herself
- Why? Have to Start from Tattva Bodha to Vichara Sagara
- **People are in Religion out of fear not out of knowledge**
- Bhagawan not responsible for any event in our Life

Revision 340 :

Advaita view of Jivatma Svarupam :

- Satchit Ananda Brahma Abinnatvam Ajatvam
- Jivatma Non-different from Paramatma, Brahman
- Brahma Abinnatvam is not accepted by other Schools

• **Visishta Advaitam, Dvaitam don't accept Aikyam**

- 4 Features over

Now 5th Feature :

- Ajatvam = Janma, Nasha rahitvam
- Atma is free from janma and Nasha

Tvam Pada 2 Views

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graph TD; A[Tvam Pada 2 Views] --> B[Vachyartham]; A --> C[Lakshyartham]; B --> D["- Emperical<br>- Jiva as Chidabhasa"]; C --> E["- Paramartika, Absolute angles<br>- Jiva as Chit"]
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Vachyartham

- Emperical
- Jiva as Chidabhasa

Lakshyartham

- Paramartika, Absolute angles
- Jiva as Chit

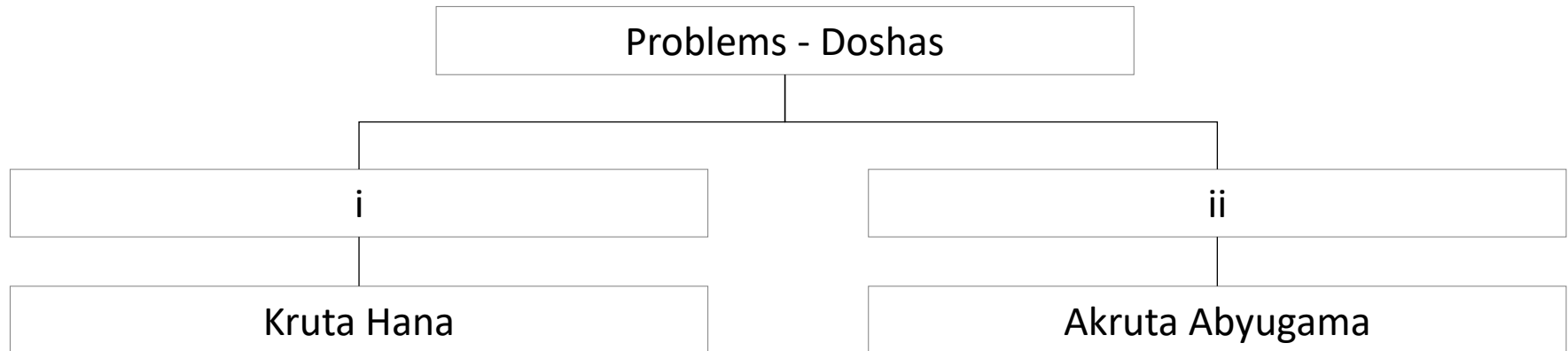
- From both angles Jiva is Janma Rahitaha

i) If Jivatma is taken as Vachyarth - Karta = Bokta :

- Chidabhasa is beginningless
- **Jivatma = Consciousness Reflected in Karana Shariram**
- Karana Sharira Pratimbata Chaitanyam = Anaadi
- Therefore Atma = Janma Rahita
- If Jiva is with beginning it will have end
- Law of Karma will get affected

Astikas - Sankhya / Yoga / Nyaya / Veisheshika / Purva Mimamsa :

- **Accept law of Karma continuity of Jiva**



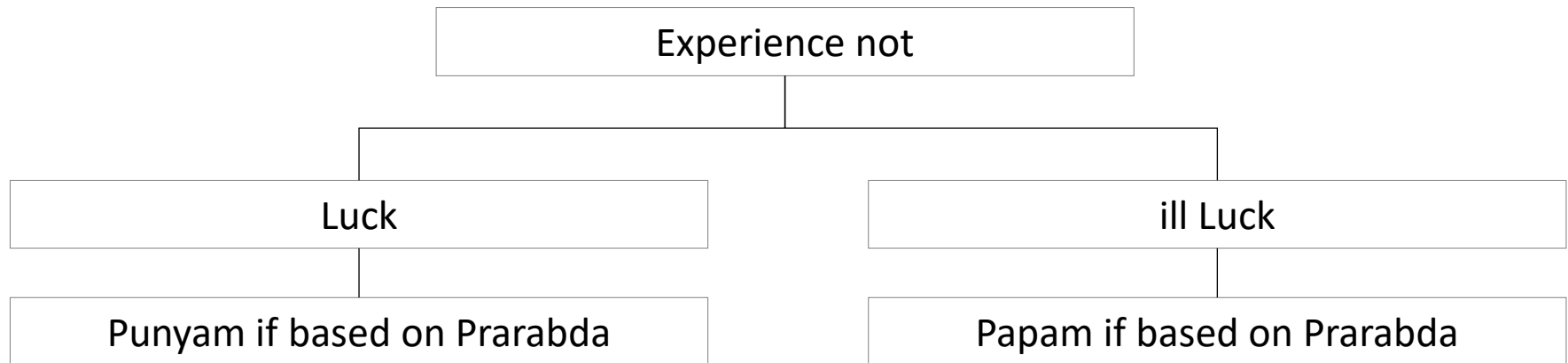
i) Akruta Abyugama Dosha :

- If Jivatma has beginning, there will be problem for Jiva, Ishvara, law of Karma
- What is basis of creating 1st Jiva?
- Time of Birth, Jatakam, series of experiences - Sukham - Dukham

Normal Answer :

- Based on Prarabda
- 1st Jiva : no Purva Karma without karma basis, Jiva born
- All experiences not based on karma
- Life based on Random theory

- **Astika don't believe in Random theory of life**



- **Without Prarabdam, creation will be based on Bhagawans Partiality and Cruelty**

- Sukham, Dukha experiences can't be explained

i) Akruta Abyagama :

- Things not done by karma - Jiva enjoying or Suffering
- Fresh Jiva receives fresh Punya - Papam from God, not earned by Jiva
- In Bank, money comes Automatically without earning

Akruta	Abyugama
Not done, unconnected	Credited

- Without use of free will enjoy / Suffer

ii) Kruta Hanihi :

- Suppose Jiva has beginning and free will
- Earns Agama freshly, Punyam, Papam Accumulated not able to exhaust in one Janma
- Current and Savings Account both in bank
- Saving Account Unexhausted

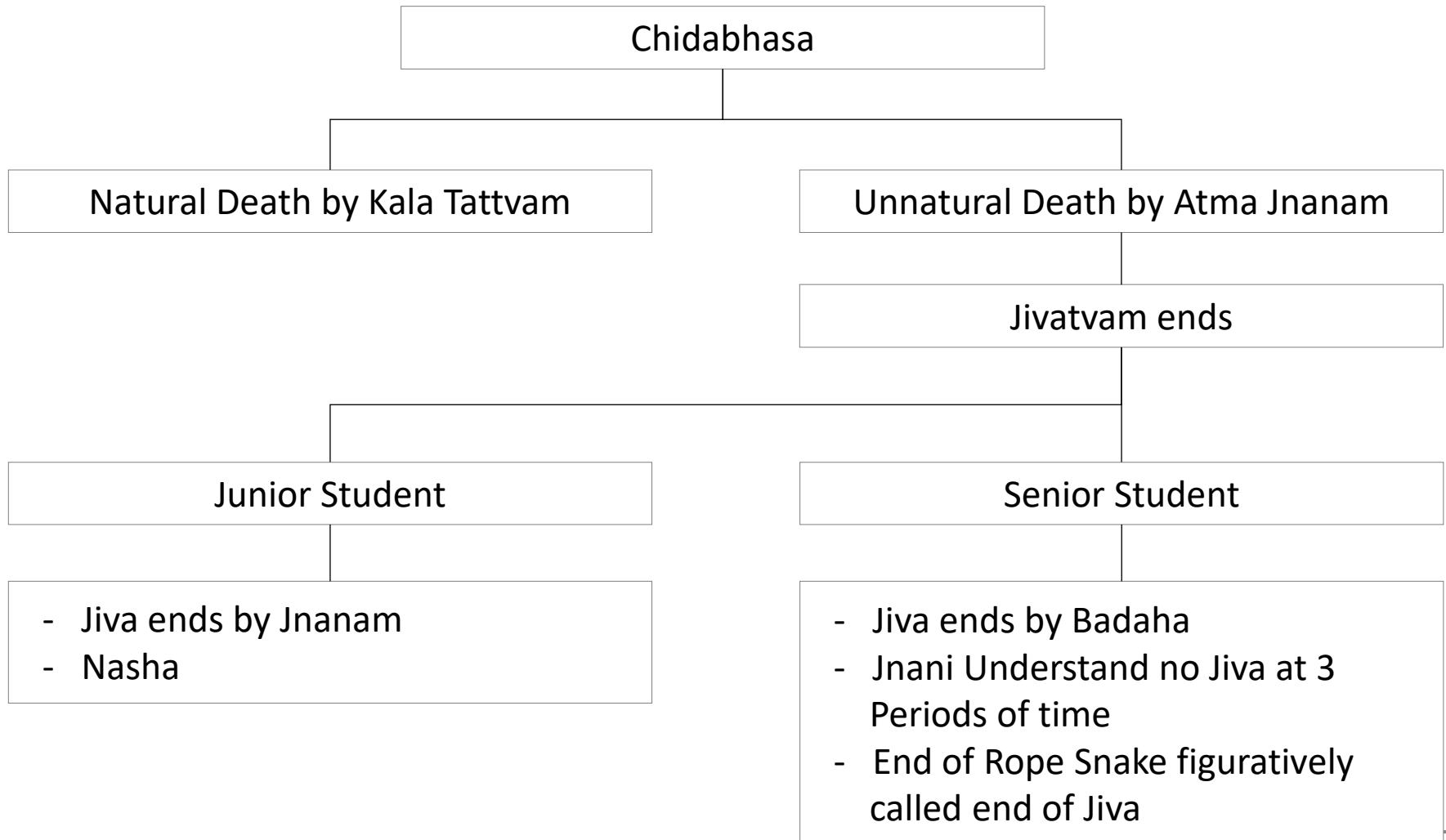
What happens to that Bhoga?

- If Jiva ends - where Account goes?
- If Jiva Survives exhaustion in next Birth
- Unexhausted Agami = Karma not giving Phalam = Kruta Hani Dosha

Akruta	Hani
Unexhausted Agami karma	Remains without fructification

- If Jiva continues ok
- All Accumulated Karma will give Phalam in next Janma or Next Srishti
- Avashyam Anubovutam Kruta Akrtan Shobha, Ashubhan Na Aboktam Shishyate karma...

- Jiva has to go through Good, Bad unexhausted karmas
- Karma will Certainly give Phalam even if one has to wait for next Srishti
- **Law of karma requires continuity of Jiva**
- 2nd Dosha, without Bhoga of unexhausted Agami, it is called Akruta Agami Dosha
- Chidabhasa is eternal with one exception



- Understand Rope, Atma, Adhishtanam of Jiva
- Understand there is no Snake to end
- Jnanena Jiva Nasha for Junir Student
- Jnanena Jiva Badaha for Senior Student
- Pramanam for Badaha

Mandukya Karika :

i) Na Nirodha, na Chotpatti

ii) Chapter 2 and 3 - Twice :

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

na nirodho na cotpattirna baddho na ca sādhaḥ |
na mumukṣurna vai mukta ityeṣā paramārthatā || 32 ||

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [2 - K - 32]

न कश्चिज्जायते जीवः संभवोऽस्य न विद्यते ।
एतत्तदुत्तमं सत्यं यत्र किञ्चिन्न जायते ॥ ४८ ॥

na kaścijjāyate jīvaḥ sambhavo'sya na vidyate |
etattaduttamaṁ satyaṁ yatra kiñcinna jāyate || 48 ||

No Jiva-the ego-centric separative creatures is ever born. There does not exist any cause (Which can produce them as its effect.) This (brahman) is that highest Truth where nothing is ever born. [3 - K - 48]

- **No Jiva is ever born or dies**
- **Until Jnana comes, Jiva eternally continues**

- If Atma = Chidabhasa with Kartrutvam and Boktrutvam, it does not have Janma and Nasha Vyavaharically

Mandukya (For Non-origination of Jiva) :

- Jiva has no birth, death
- Jiva will be continually there as Chidabhasa in Karana Shariram

iii) Gita - Chapter 15 :

न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च सम्प्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलं
असङ्गशस्त्रेण दृढेन छित्त्वा ॥ १५-३ ॥

na rūpamasyēha tathōpalabhyatē
nāntō na cadirna ca sampratiṣṭhā |
aśvatthamēnaṃ suvirūḍhamūlam
asaṅgaśastrēṇa dṛḍhēna chittvā || 15 - 3 ||

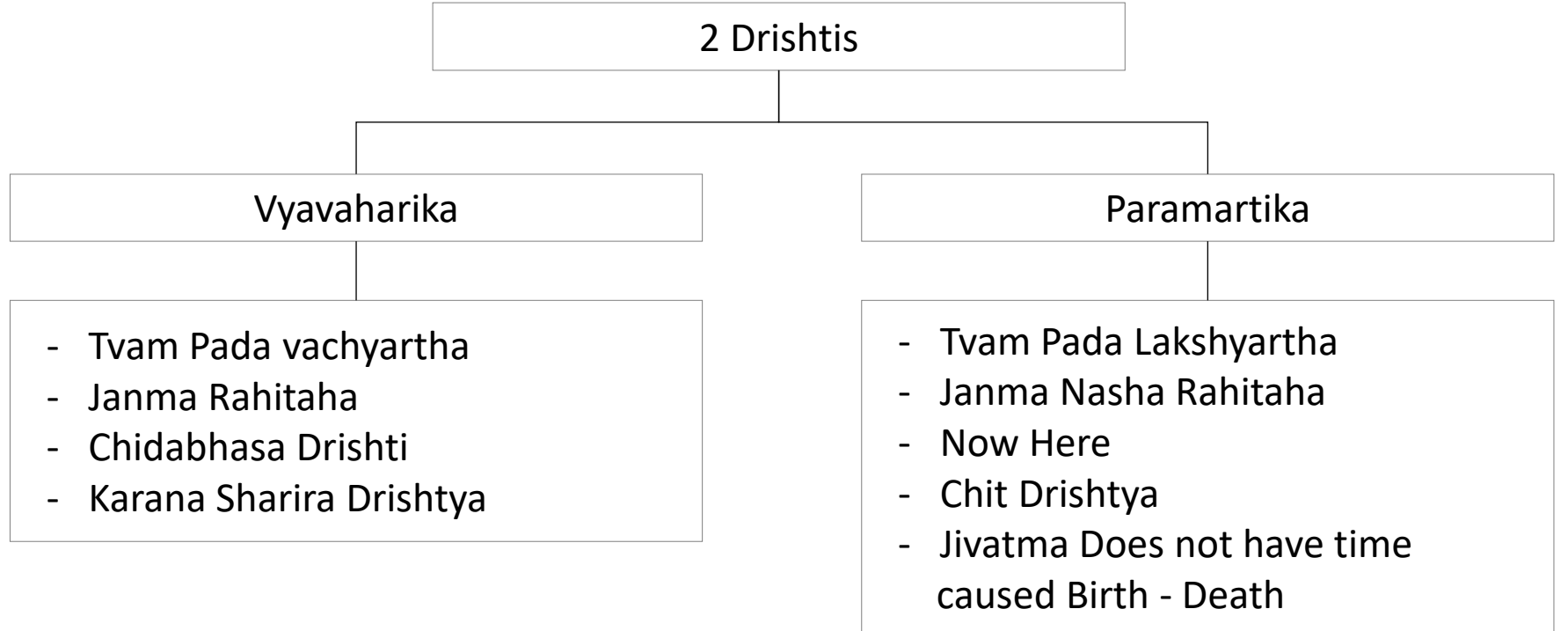
Its form is not perceived here as such, neither its end, or its foundation, nor its resting place; having cut asunder this firm-rooted Asvattha-tree with the strong axe of non-attachment...[Chapter 15 - Verse 3]

For Continuity of Jiva :

अपि चात्मनो जन्माङ्गीकारे, कारणं विना कस्यचिदपि वस्तुन उत्प- त्यदर्शनात् आत्मनः कस्माच्चित्
कारणाज्जन्म वक्तव्यम् । तत्तु न सङ्गच्छेत । तथा हि, यदात्मनः कारणं तदात्मनो भिन्नमिति
वक्तव्यम्। आत्मभिन्नं सर्व- मात्मनि कल्पितम् । तस्मात् तदात्मनः कारणं न भवेत् । यथा
रज्जौ कल्पितः सर्पो न रज्जोः कारणं भवति । तथैवात्मनि कल्पितं वस्त्वात्मनः कारणं न भवेत्।

2nd Version of Jivatma :

- Jivatma = Janma Nasha Rahitaha



- Simple Answer - Chaitanya Rupa Janma Rahitaha
- Consciousness does not have Janma
- If Consciousness has Janma, Abyupethya Vada

From where is Consciousness born?

From Another Consciousness

From Anatma

Example :

- Child born out of Parents
- Tree born from Seed other than tree

Entire Anatma is Projection on Atma (Substratum)

Entire Anatma :

- **Kalpita**
- **Superimposition Mithya upon Atma**
- Mithya Kalpita Anatma can't be Producer of Atma
- Rope Snake not Producer of Rope (Substratum)
- Dreamer can't produce waker (Substratum)
- Waker can't produce Atma (Substratum)

Waker	Atma
Can Produce Dream	Can Produce Waker

Sand not born out of Mirage water	Kalpita
	Doesn't give birth to Adhishtanam or Adharam

- **Atma not born out of Anatma**

- Atma not born out of Another Atma, infinite Regression, Anavastita Dosha

Jivatma not born out of Paramatma	From Paramartika Drishtya, Jiva, Ishvara one
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- Vyavaharika Drishtya, Jivatma Paramatma different

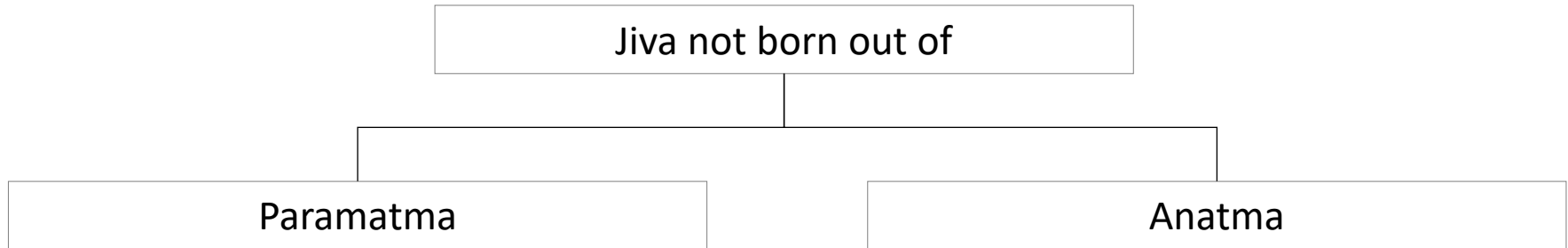
- **Vyavaharika Jiva and vyavaharika Paramatma different**

- **Don't have cause effect relationship**

- Why? Both Anaadi
- 6 Items Anaadi in Advaitam
- Jiva Ishvara Shuddha chitu, Tata Isha yor Bida, Avdiya Satchityor Yogaha Katasmat Tat Anaadaya....
- In the beginning of Vichara Sagara Above Verse Mentioned

In Vyavaharika Prapancha :

- Jiva - Anaadi, Ishvara - Anaadi
- Ishvara never produces Jiva
- They join together to produce Sthula, Sukshma Shariram and Prapancha
- 4 Are produced, have Adi and Anta



Jiva - Adhi Anta Rahitaha :

- Once you accept Origination of chit then have to talk about cause
- Logically such Origination not possible
- Whatever you imagine as cause of Atma... Imagined cause should be different from Atma, will be Anatma
- Assume Anatma as cause of Atma
- Everything other than Atma is superimposed on Atma
- Superimposed thing can't be Substratum of that thing
- Snake Superimposed on Rope, not cause of rope
- Similarly, what is superimposed on Atma which is Anatma is not the cause
- Atma = Janma Nasha Rahita, Nirvikara, Shad Vikara Rahitaha

Atma - 5 features Over :

- i) Sat
- ii) Chit
- iii) Ananda
- iv) Jivatma Non-different from Paramatma Brahma Abinnatvam
- v) Janma Nasha Rahita

6th Feature :

- Sarva Adhishtanam

Topic 380 :

(३८०) कल्पिते वस्तुन्यंशभेदोऽस्ति – एकस्यां रज्जौ नानापुरुषाणां 'दण्डः, सर्पः, भूच्छिद्रम्, जलधारा' इति नाना भ्रान्तयो भवन्ति। तस्यां भ्रान्तावंशद्वयमस्ति। (१) एकः सामान्येदमंशः, (२) अन्यः सर्पादिविशेषांश इति।

3 Topics of Chapter 6 :

- Jivatma Svarupam, Ishvara Svarupam (Small), Moksha Sadhanam (Long)
- Dream of Agruda Deva, teaching in Dream
- Adhishtanam = Support, Substratum of entire creation.

Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- **Jatam means world is Kalpitam, Superimposed by me, on me, by me**
- Atma = Sarva Adhishtanam then Superimposition comes
- **Adhishtanam Supports Superimpositions**
- Adhishtanam in Matam is Samadhi of Acharya

- Vedantic Adhishtanam = Supporter of Mithya Prapancha
- Technical word for Superimposition
- Discussed earlier in Topic 162

Superimposition of Snake on Rope - Conditions :

i) Partial light (Not Darkness or fully bright)

ii) Rope must be known Partially :

- Total knowledge, total ignorance no Superimposition
- Sleep or Jnani

Ajnani :

- Takes mind instrument as Subject and Suffers in Jagrat
- Superimposition, Adhyasa, error, Aviveka, Atma Agyanam is cause of suffering
- Idam taken as Aham Yushmat taken as Asmat

iii) Thisness - Samanya Adhishtana Amsha - Known - common factor :

- Ropeness - Vishesha Adhara Amsha - Unknown - Particular Amsha

This is	Rope
<ul style="list-style-type: none"> - Adharam - Samanya Amsha - Know at time of Superimposition 	<ul style="list-style-type: none"> - Adhishtanam - Visheshanam - Not know at time of Superimposition

Aham	Brahma Asmi
<ul style="list-style-type: none"> - Samanya Amsha known in Past, present, future - Partial knowledge - Adharam - Never replaced by Anything - Pure Chaitanyam, ultimate subject - Ignorance never conceals Adhara Amsha - Sakshi I - Ekaha - Adhara Amsha continues at time of Agyanam and after knowledge also 	<ul style="list-style-type: none"> - Vishesha Amsha, Satchit Ananda Svarupa not known - Replaced by Body Mind intellect as Aham - Partially unknown, ignorance - Chaitanyam replaced by I am body, Mind, intellect - Adhishtana - Waker, dreamer, sleeper - Pramata Pramanam Prameyam - Ego I - Rope taken as Mala, Stick - Anekaha - Kalpita Vishesha Amsha - Ignorance conceals Adhishtana Amsha - Agyanam with Vikshepa Shakti replaces Adhishtana - Vishesha Amsha by several Vishayas - All Kalpita Amshas are projected by Vikshepa Shakti of Agyanam - Avarna Shakti of Agyanam covers Adhishtana Amsha not Adhara Amsha

After Knowledge :

i) Negate Agyanam :

- Avarna Amsha goes away Ropeness cover goes away, ropeness concealed is revealed

ii) Now Say :

- This is a Rope

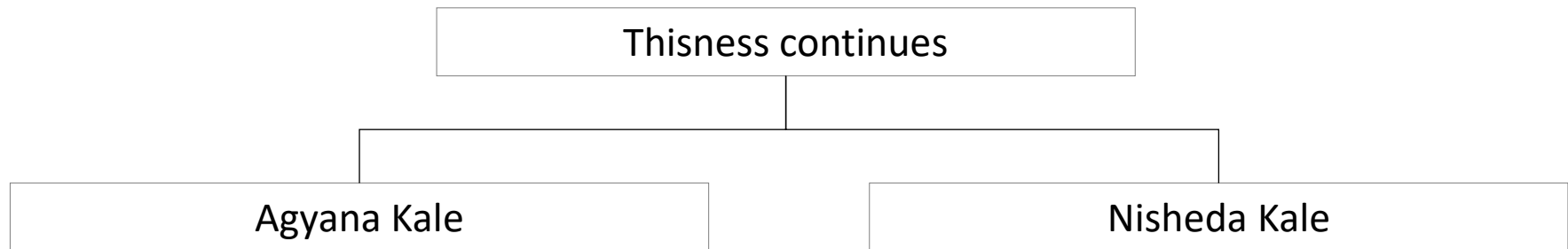
1st :

- This is a Snake
- Thisness Co-exists with Snake and rope
- Thisness Co-exists with Consciousness and Body mind complex

iii) Samanya Amsha joins Kalpita :

- Vishesha Amsha and Adhishtana
- Vishesha Amsha also

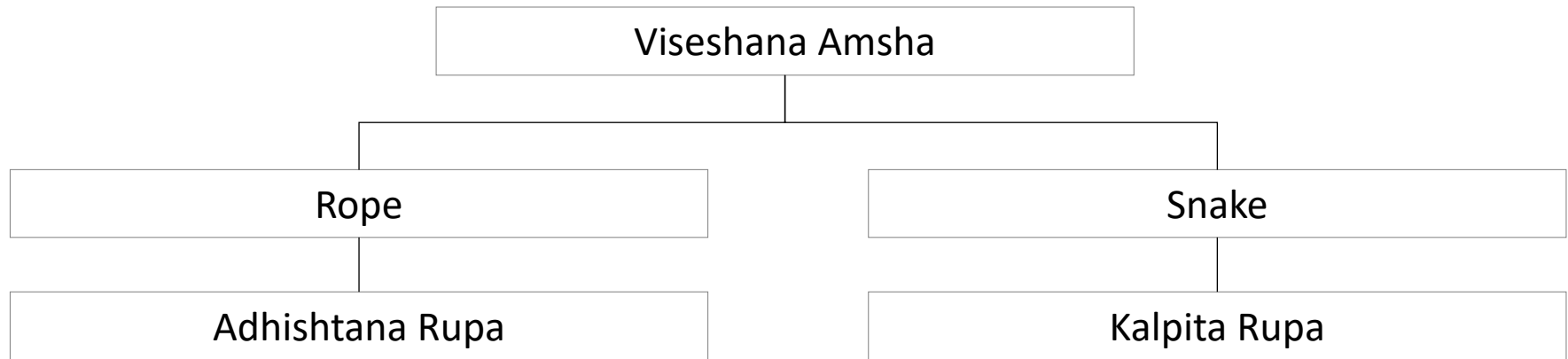
iv) Thisness continues with Adhishtana Knowledge :



v)

Ropeness only in Jnana Kala	Snakeness only in Ajnana Kala
------------------------------------	--------------------------------------

- Hence Ropeness and Snakeness called Viseshana



- Mutually Exclusive
- Ropeness is, Snakeness not there
- Thisness, Adhara Amsa never excited

vi) Extend to I am :

- I am - Adhara**
 - Ajnana Kala and Jnana Kala
 - Ajnani and Jnani both say I am

What is concealed Adhishtana Amsa?

- I am Brahman is Adhishtana Amsa
- Brahman hood of mine is covered by Avarna Shakti Agyanam
- Brahman hood replaced by Agyana Kalpita Viseshana Amsa : Father, Brother, Jiva, Triangle format, suffering, Jatakam, Parihara

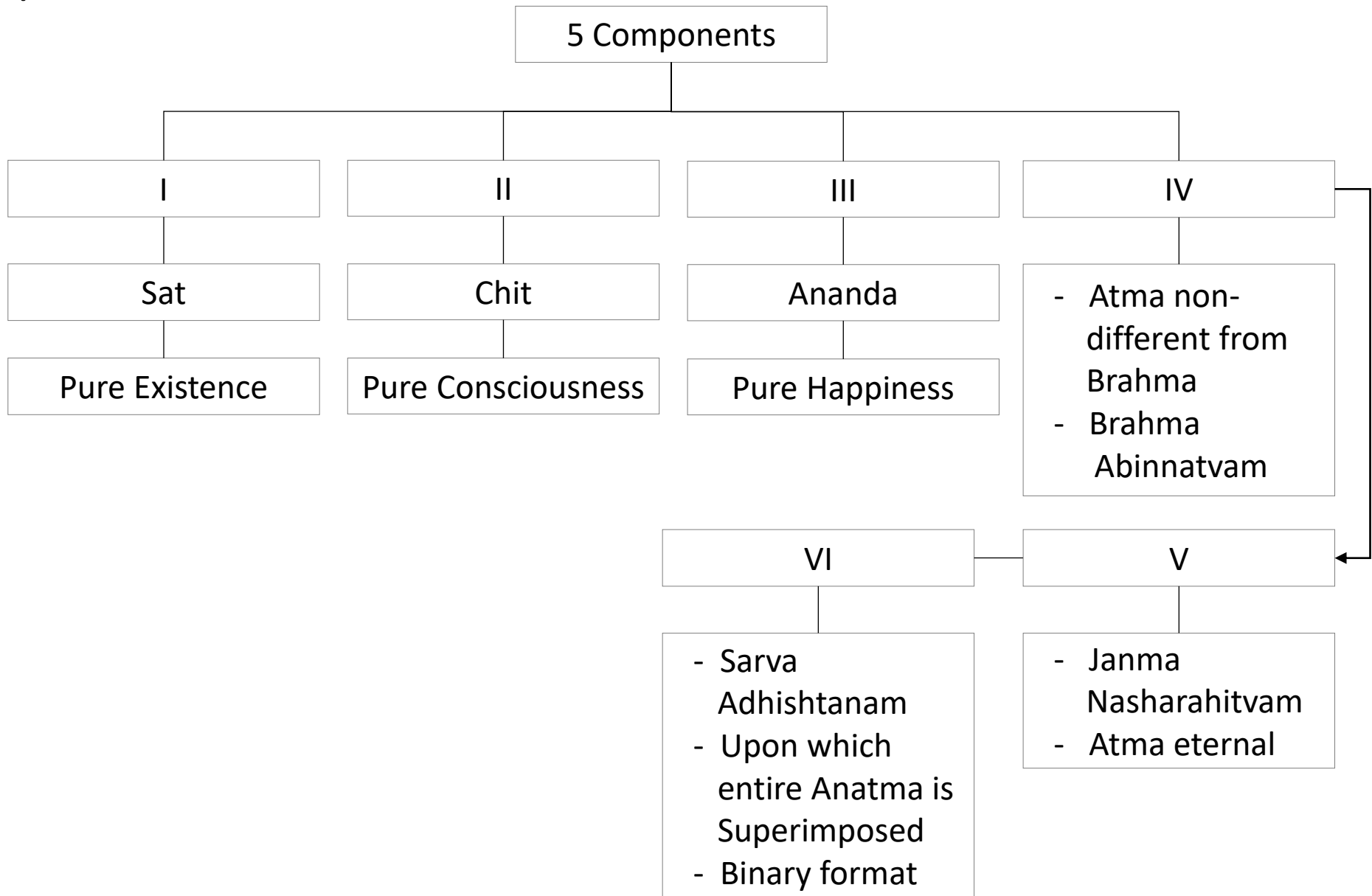
- Kalpita Jiva Bhava continues till Brahma Amsa is not revealed**

- Moment I get Right, Samyak, knowledge, Jiva Bhava goes
- I Atma am Adhishtanam
- Because of its covering, Jagrat whole, world is like snake only
- **Entire Anatma of 3 States is Superimposed on Brahman due to Agyanam of Atma Svarupam**

Revision 341 : Topic 380 :

(३८०) कल्पिते वस्तुन्यंशभेदोऽस्ति – एकस्यां रज्जौ नानापुरुषाणां ‘दण्डः, सर्पः, भूच्छिद्रम्, जलधारा’ इति नाना भ्रान्तयो भवन्ति। तस्यां भ्रान्तावंशद्वयमस्ति। (१) एकः सामान्येदमंशः, (२) अन्यः सर्पादिविशेषांश इति।

i) Nature of Jivatma Discussed :



- **Atma - Real Portion - Upon which Anatma - Nama Rupa Superimposed**

- When we experience any Superimposition, it includes experience of Adhishtana also
- Pure Superimposition does not exist
- **Existence of Superimposition is borrowed from Adhishtanam**
- Whether you experience Anatma Prapancha, whether you like it or not, we are experiencing Atma also
- **Experience of real Atma is always there when we experience Anatma Prapancha**
- Brahman Anubhava everyone has all the time
- Adhishtanam can't go Anywhere

Keno Upanishad :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam hi vindate
Atmana vindate viryam vidyaya vindate'mrtam.*

Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality.
[Chapter 2 - Verse 4]

ii)

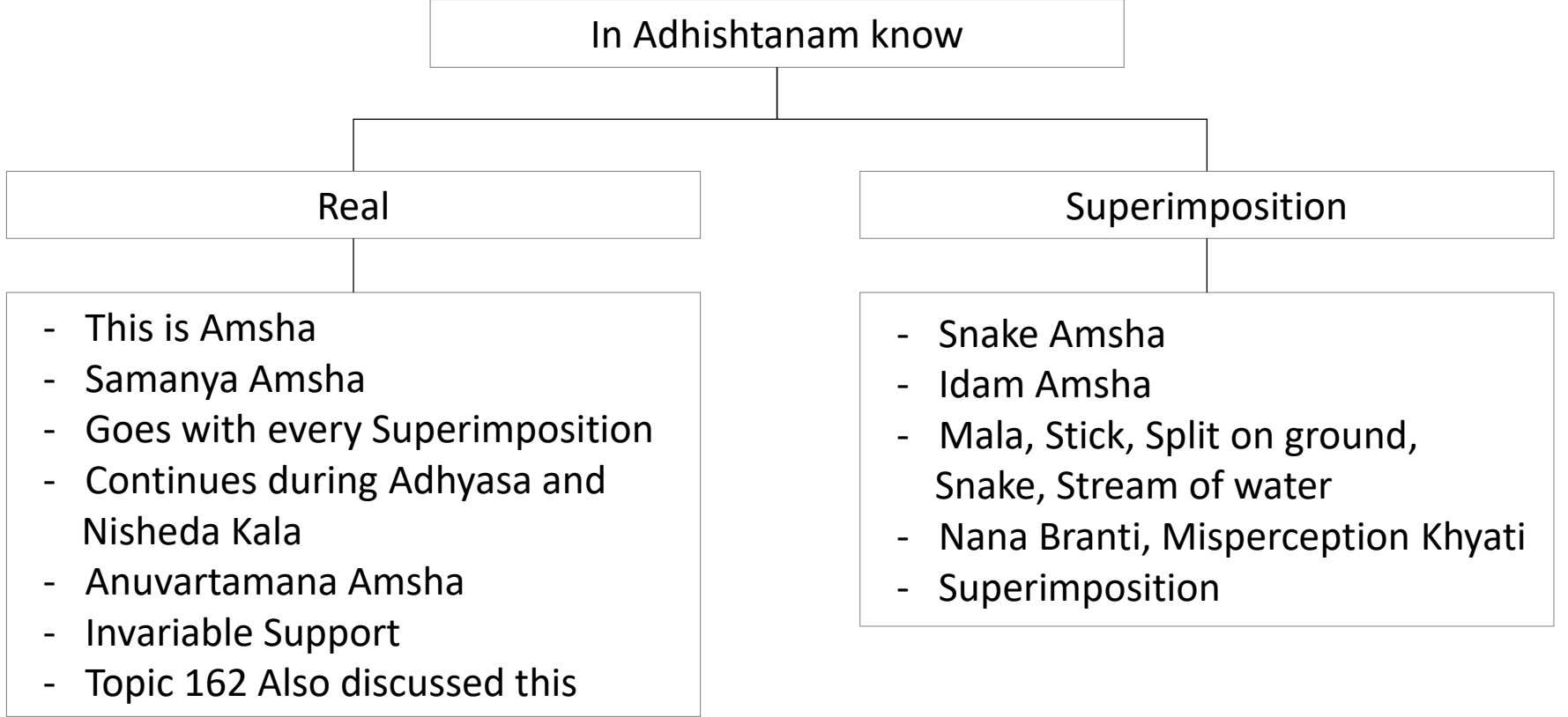
World Experience Mix-up

Brahma Experience

World Experience

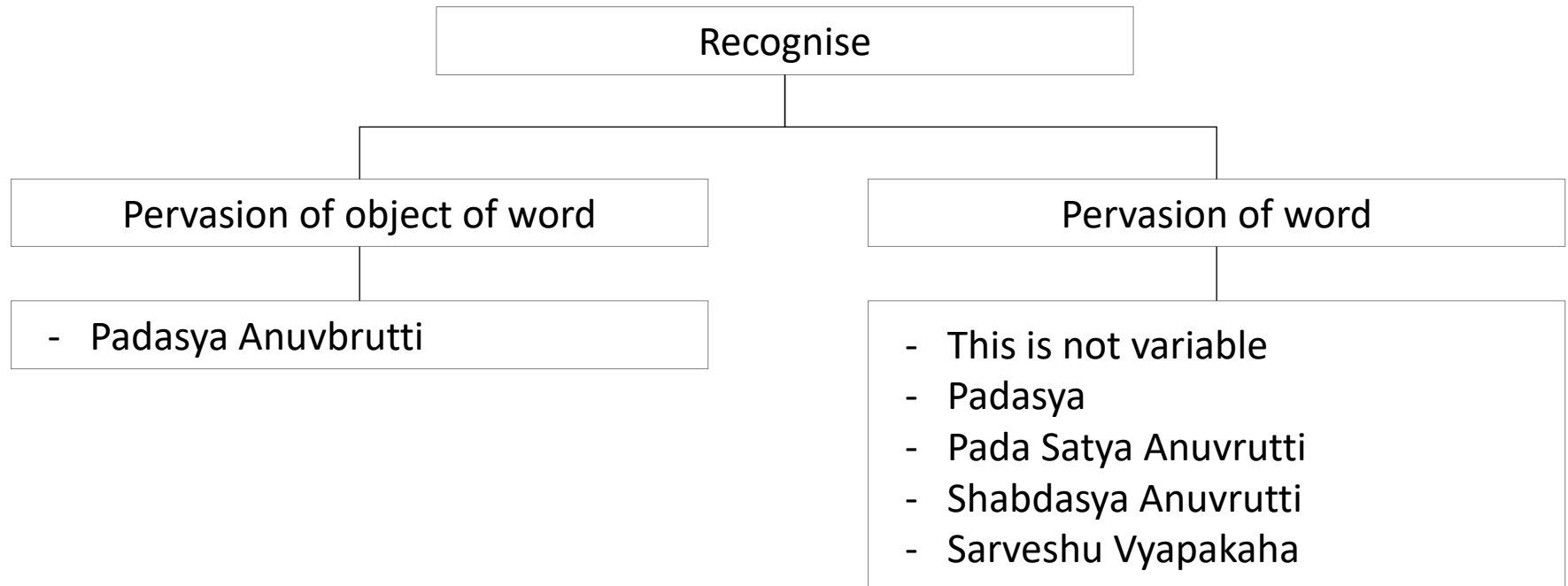
iii) We never experience Substratum totally, then no Superimposition :

- Adhishtanam is experienced Partially



स च सामान्येदमंशः सर्पादिविशेषांशेषु सर्वेषु व्यापकः। अयं सर्पः, अयं दण्डः, इदं भूच्छिद्रम्, इयं जलधारा इत्येवंरीत्या सर्पादिविशेषांशेषु इदमंशो व्यापकोऽस्ति। सोऽयं व्यापकः सामान्येदमंशो रज्जुस्वरूपमेव। तादृशसामान्येदमंशस्य ज्ञानमेव भ्रान्तिकारणरज्जुसामान्यांशज्ञानमिति वर्ण्यते।

This is	Wall / Rope
<ul style="list-style-type: none"> - Belongs to Brahman - Existence to all Superimpositions - Samanya - Non-variable - More Pervading, pervades all Superimpositions 	<ul style="list-style-type: none"> - Vishesha Amsha - Variable - Less Pervading



How Shabda Pervades?

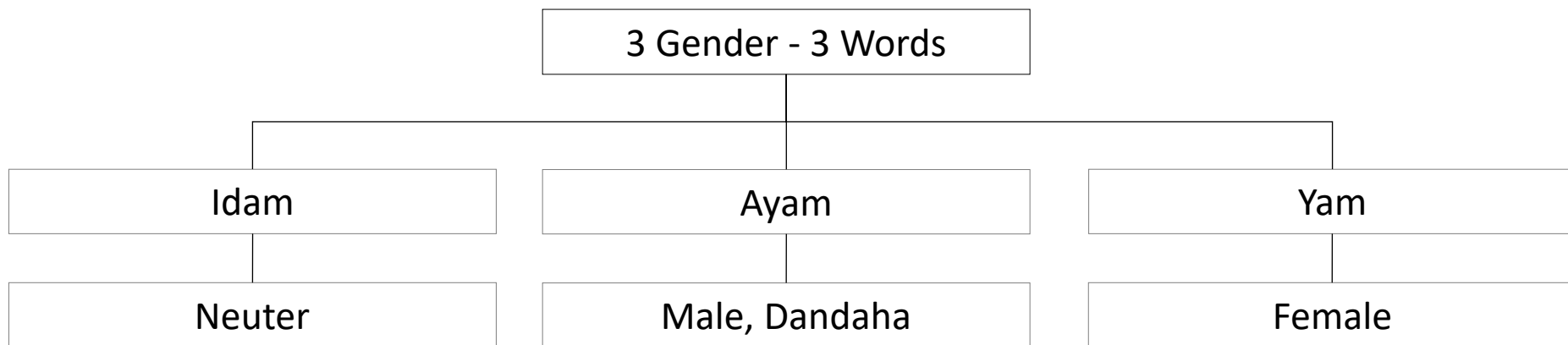
- In the form of Ayam Dandaha, Sarpaha, invariable Ayam
- Consciousness invariable, I am in all 3 States.

Dakshinamurthy Stotram :

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्ता स्वनु वर्तमान महामित्यन्तः स्फुरन्तं सदा ।
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ७॥

bālyādiṣvapi jāgradādiṣu tathā sarvāsvavasthāsvapi
vyāvṛttā svanu vartamāna mahamityantaḥ sphurantaṁ sadā |
svātmānaṁ prakāṭīkaroti bhajatāṁ yo mudrayā bhadrayā
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 7 ||

He, who, through the auspicious sign of knowledge (jnana-mudra), reveals to his devotees His own Self—which persists in all stages of age (childhood, boyhood, youth and old age), in all states (waking, dreaming and deep-sleep) and in all other conditions—and who constantly manifests Himself inwardly as “I”... to Him, the divine teacher, Sri Daksinamurty is the prostration. [Verse 7]



- 3 Words Pervade everywhere
- Non-variable component is essential Nature of Rope

This is	World / Body / Mind
<ul style="list-style-type: none"> - Essential Nature - Prerequisite for Superimposition 	<ul style="list-style-type: none"> - Superimposition - Variable component can't take Place without Samanya Amsha

- Variable experience Presupposes Non-variable experience
- We focus on variable part, miss Non-variable part
- Miss Screen from Beginning till end of Movie, Jagrat Avastha

2 Conditions for movie experience :

i) Knowledge of Non-variable factor missing (Branti Karanam)

Sleep :

- **Don't experience Aham, Non-variable factor**
- **Not experiencing variable factor also**
- It is knowledge of Non-variable Pervading factor which causes Superimposition.

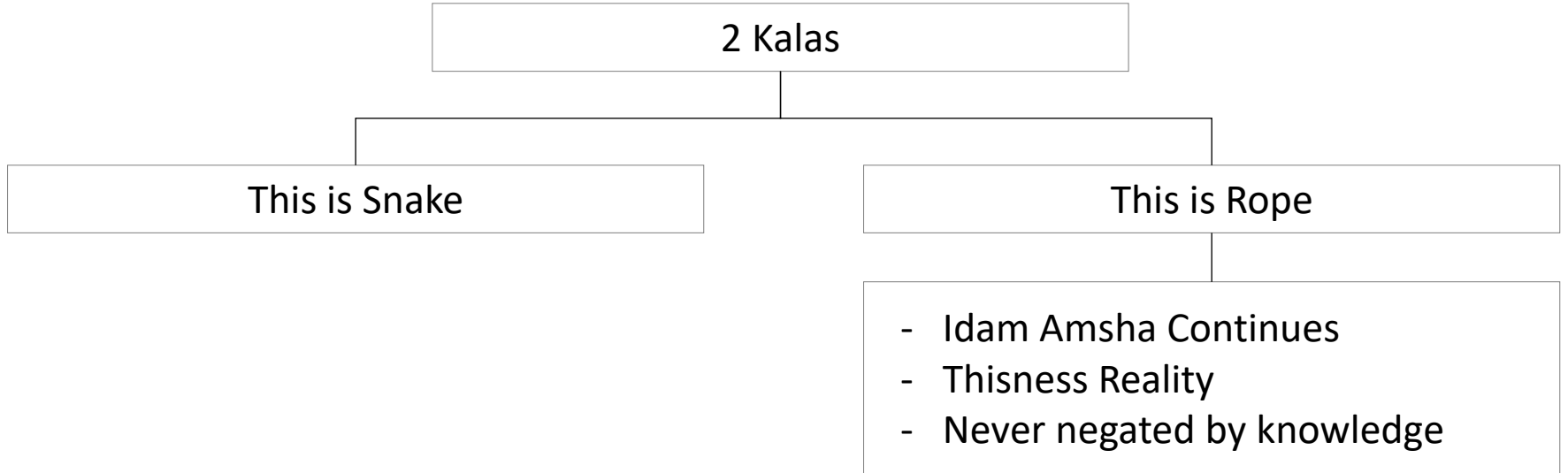
सोऽयं सामान्येदमंशः सत्यः। रज्जुज्ञानानन्तरमपि 'इयं रज्जुः' इतीदमंशस्य प्रतीतिसत्त्वात्। (१) यथा भ्रान्ति काले 'अयं सर्पः' इति सर्पादिना सह इदमंशः प्रतीयते, (२) तथा भ्रान्तिनिवृत्त्यनन्तरमपि 'इयं रज्जुः' इति रज्ज्वा सह इदमंशः प्रतीयते।

- Non-variable thisness = Reality = Vyavaharika Satyam = Reflected Consciousness.
- Even after knowing Rope Completely, never negate thisness part.

- “Iyam” thisness continues

During ignorance :

- Thisness
- Associated with Snake, waking Universe
- Replaced by Rope - Pure I in Jnana Kala



- Yatu Abadyam Tat Satyam consciousness not negated, Satyam
- 3 States, 3 Bodies, 5 Koshas Badyatvat Mithya
- Abadyatvam = Satyatvam of Idam Amsha

यदीदमंशोऽपि मिथ्या स्यात् तदा सर्पादेरिव भ्रान्तिनिवृत्त्यनन्तरं तस्येदमंशस्यापि प्रतीतिर्न भवेत्।
तस्मात्सर्पादिभ्रान्तौ व्यापक इदमंशः सत्यः। अधिष्ठानं रज्जुस्वरूपम्। तस्मिन् परस्परव्यभिचारिणः
सर्पादयः कल्पिताः।

- If thisness is also Mithya like Snake, Unreal, What will happen? Shunyavadi
- When Snake - 3 States negated then thisness - Chaitanyam will also be negated
- After negation of Delusion, thisness would have Disappeared

- **Thisness taken from Snake is Added to Rope**
- **After Brahman Jnanam Rope also gets negated**
- **After negation of Rope, this is continues, I am continues**

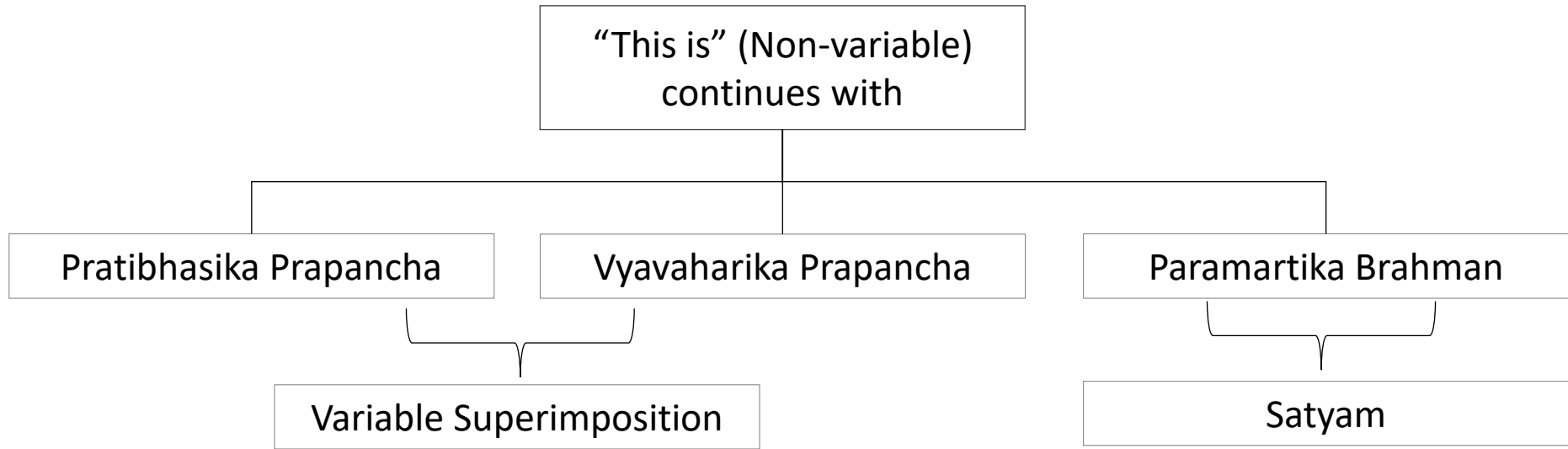
- After negation of 3 States, I am continues, hence meditation on I am Possible and can remain in Samadhi
- This is = Satyam, not associated with rope but with Brahman
- Thisness associated with not nothing but Brahman

Chandogyo Upanishad :

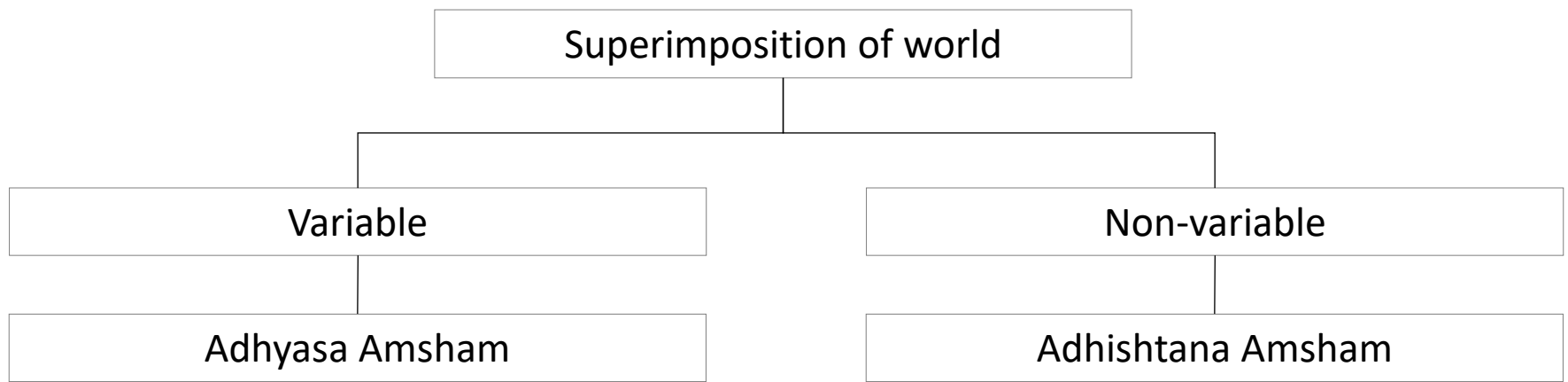
अथात आत्मादेश एवात्मैवाधस्तादात्मोपरिष्ठादात्मा
 पश्चादात्मा पुरस्तादात्मा दक्षिणत आत्मोत्तरत
 आत्मैवेदं सर्वमिति स वा एष एवं पश्यन्नेवं
 मन्वान एवं विजानन्नात्मरतिरात्मक्रीड आत्ममिथुन
 आत्मानन्दः स स्वराड्भवति तस्य सर्वेषु लोकेषु
 कामचारो भवति अथ येऽन्यथातो विदुरन्यराजानस्ते
 क्षय्यलोका भवन्ति तेषां सर्वेषु लोकेष्वकामचारो
 भवति ॥ ७.२५.२ ॥
 ॥ इति पञ्चविंशः खण्डः ॥

athāta ātmādeśa evātmaivādhastādātmopariṣṭādātmā
 paścādātmā purastādātmā dakṣiṇata ātmottarata
 ātmaivedaṃ sarvamiti sa vā eṣa evaṃ paśyannevaṃ
 manvāna evaṃ vijānannātmaratirātmakrīḍa ātmamithuna
 ātmānandaḥ sa svarāḍbhavati tasya sarveṣu lokeṣu
 kāmācāro bhavati atha ye'nyathāto viduranyarājānaste
 kṣayyalokā bhavanti teṣāṃ sarveṣu lokeṣvakāmācāro
 bhavati || 7.25.2 ||
 || iti pañcaviṃśaḥ khaṇḍaḥ ||

Next is the instruction on the Self: The Self is below; the Self is above; the Self is behind; the Self is in front; the Self is to the right; the Self is to the left. The Self is all this. He who sees in this way, thinks in this way, and knows in this way, has love for the Self, sports with the Self, enjoys the company of the Self, and has joy in the Self, he is supreme and can go about as he likes in all the worlds. But those who think otherwise are under the control of others. They cannot remain in the worlds they live in, nor can they move about in the worlds as they like [i.e., they are under many limitations]. [7 - 25 - 2]



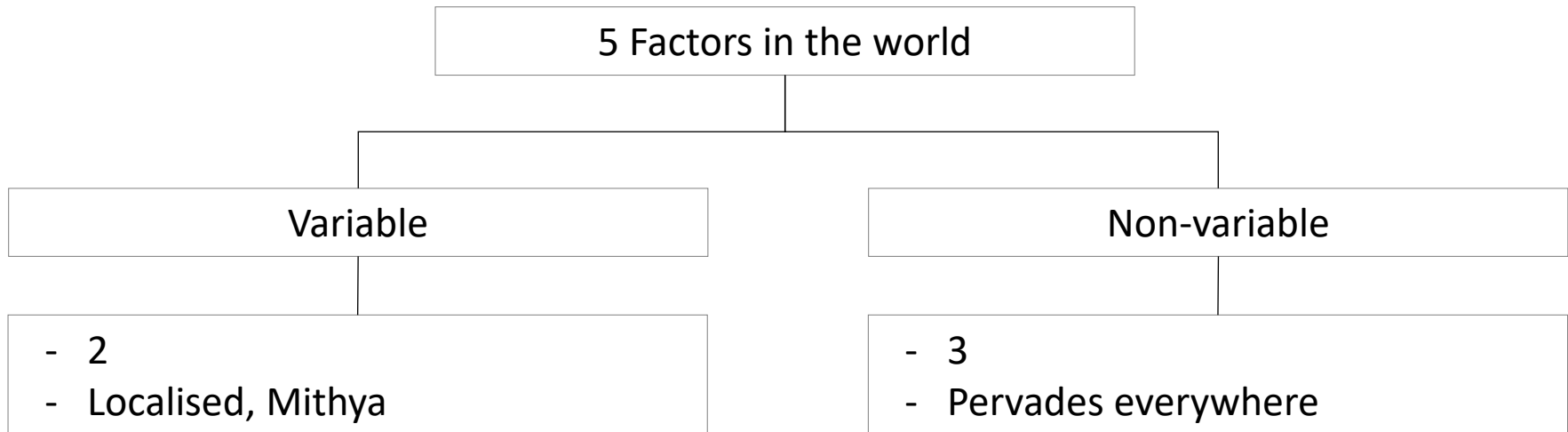
- Brahman Jnanena Api Tatu Na Badyate...
- Adhishtanam - Ropeness
- Upon Adhishtanam, Snakeness is Kalpitaha
- Until now experience of Superimposition called Snake
- Extend to experience of world another form of Superimposition



New Exercise :

- How many Non-variable / variable factors are there in the world?

Answer :



अस्ति भाति प्रियं रूपं नाम चेत्यंशपञ्चकम् ।
आद्यत्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम् ॥२०॥

*asti bhāti priyam rūpaṁ nāma cetyaṁśa-pañcakam,
ādyatrayaṁ brahma-rūpaṁ jagad-rūpaṁ tato dvayam. (20)*

Every entity has five aspects - it is, it shines, it is dear, its name, and its form. The first three belong to Reality and the latter two to the world. [Verse 20]

Topic 381 :

(३८१) सर्वपदार्थेष्वंशपञ्चकवर्णनम् – सर्वपदार्थेषु पञ्चांशाः सन्ति । 'नाम, रूपम्, अस्ति, भाति, प्रियम्' इति पञ्चांशाः । (१) 'घटः' इत्यक्षरसमुदायो नाम । (२) पृथुबुध्रवर्तुल- त्वादिकं रूपम् । (३) 'घटो वर्तते' इति अस्ति । (४) 'घटः प्रतीयते' इति भाति । (५) 'घटः प्रियः' इति प्रियम् । सर्पादिकमपि सर्पिण्यादिकस्य प्रियं भवति । इत्थं सर्वपदार्थेष्वपि पञ्चांशाः सन्ति ।

Subject I	Objective World
<ul style="list-style-type: none">- 5 Components- Individuality	<ul style="list-style-type: none">- 5 Components- Shabda, Sparsha, Rupa, Rasa, Gandha- Fear, Raaga, Dvesha

i) Asti - Exists

ii) Bhati :

- Shines, experienced by me evident Manifest

iii) Priyam :

- Liked by me, Dear to me
- Ghata - Gha and Ta 3 Sounds together = Name

Definition of Name :

- Transactional Sound Symbol, Akshara Samudiyaya
- Group of sound = Name

- Udka - Bottom
- Prithu - Big - Round - Bottomed = Nature of Pot, configuration
- Pot is Ghataha Vartate (isness, existence)
- Ghataha Pratiyate (Experienced by you)
- Non-experienced pot = Not Existent

- **Known-ness Pre-requistes Pre-existence**
- **Without known-ness no existence**
- **Without existence no known-ness**

- Can't look for existence of an unknown thing
 - Existence Pre-requiste
 - Known-ness
 - Bhati
 - Evidence

Ghataha	Priyaha	Pratiyati
Pot	Dear to me	Known to me

- Cockroach dear to Mrs Cockroach
- Jnani - Dear to all
- Guru - Loved by all
- Bhagawan = Sarvam Priya Eva

तत्र अस्तिभातिप्रियात्मकमंशत्रयं सर्वपदार्थेषु व्यापकम् । नामरूपमित्यंशद्वयं व्यभिचरति । यद्वस्तु क्वचिद्विद्यते, क्वचिच्च न विद्यते तत् व्यभिचारि इत्युच्यते। 'घटः' इति नाम, पृथुबुधवर्तुलत्वादिरूपं च पटे न विद्यते। 'पटः' इति नाम आतानवितानात्मत्वादिरूपं च घटे न विद्यते। इत्थं सर्वपदार्थेष्वपि नामरूपांशौ व्यभिचारिणौ।
अस्तिभातिप्रियमित्यंशत्रयं सर्वत्रानुगतमस्ति।

- 5 Components, named, defined, categorized variable - Non-variable
- It is existent, evident, Dear → Non-variable
- Isness - Evidence - Clearness are Sarva Padarthesu Nyapakaha - Common to all

Gita - Chapter 2 :

नासतो विद्यते भावः
नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तः
त्वनयोस्तत्त्वदर्शिभिः ॥ २-१६ ॥

nāsatō vidyatē bhāvah
nābhāvō vidyatē sataḥ |
ubhayōrapī dṛṣṭō'ntah
tvanayōstattvadārśibhiḥ || 2-16 ||

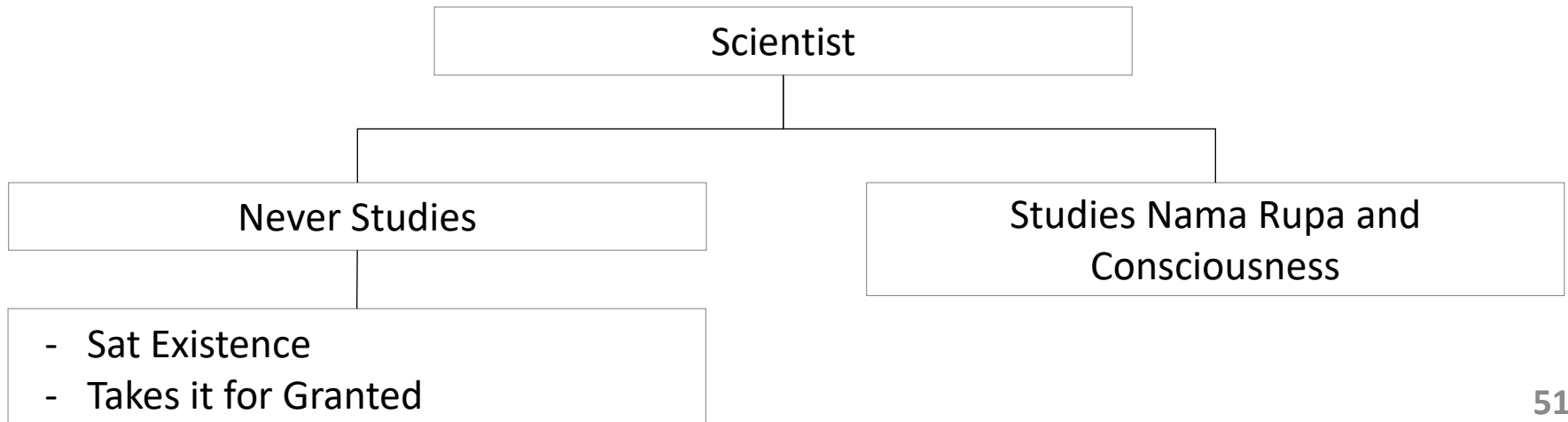
The unreal has no existence; there is no non-existence of the Real; the truth about both these has been seen by the knowers of the Truth (or the seers of the Essence).[Chapter 2 - Verse 16]

Profound Verse :

Sat Chit Ananda	Nama Rupa
<ul style="list-style-type: none">- 3- Non-variable- Avyabhichari	<ul style="list-style-type: none">- 2- Variable- Asat, Vyabhichari

Nama / Rupa :

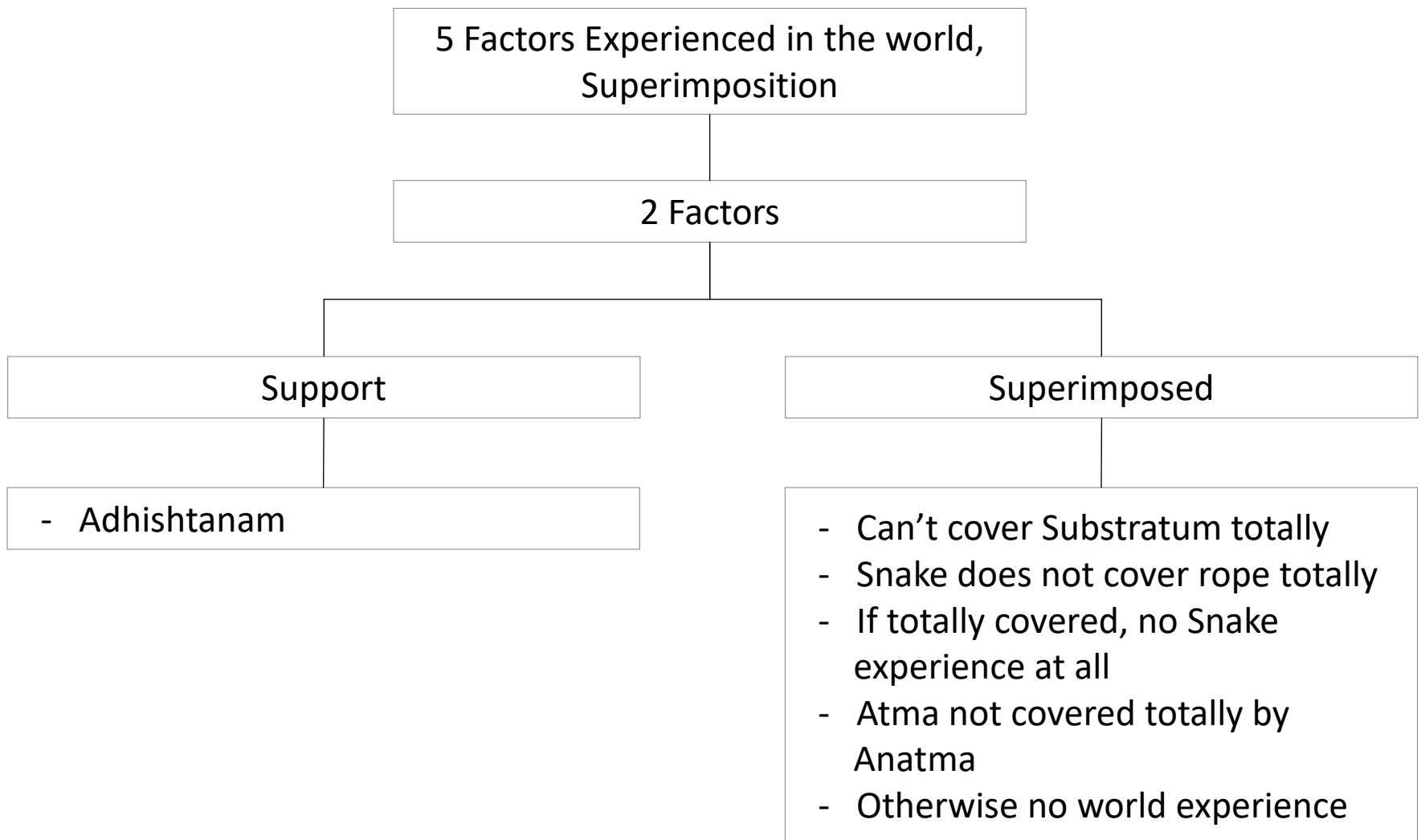
- What is available in one Place is not available in Another Place
- Pot - Cloth - Different
- In pot Nama Rupa - No warp - Hoof of cloth
- In chair - No pot
- Name and form - Variable
- Mutually exclusive - Vyabicharinaha
- Table is, Pot is not table



- Only Vedantin Analyses existence consciousness, happiness
- Para vidya, Supreme knowledge Aparoksha Vidya

Revision 442 : Topic 381 :

तत्र अस्तिभातिप्रियात्मकमंशत्रयं सर्वपदार्थेषु व्यापकम् । नामरूपमित्यंशद्वयं व्यभिचरति । यद्वस्तु क्वचिद्विद्यते, क्वचिच्च न विद्यते तत् व्यभिचारि इत्युच्यते। 'घटः' इति नाम, पृथुबुध्नुवर्तुलत्वादिरूपं च पटे न विद्यते। 'पटः' इति नाम आतानवितानात्मत्वादिरूपं च घटे न विद्यते। इत्थं सर्वपदार्थेष्वपि नामरूपांशौ व्यभिचारिणौ।
अस्तिभातिप्रियमित्यंशत्रयं सर्वत्रानुगतमस्ति।



- Ignorance covers partially
- Adhishtanam not covered by Superimposed

Adhishtana Chaitanyam and Ignorance	Superimposed Universe
<ul style="list-style-type: none"> - Substratum - Aparoksham - Jnanam - Experiencer Consciousness 	<ul style="list-style-type: none"> - Substance Matter - Name and form - Pratyaksha paroksham - Agyanam - Experience world

- In Unitary one experience, one thing hidden Substratum
- Experiencer consciousness, Sakshi hidden
- Pramata - Experiencer - Does not know Sakshi

This is	Car
Thisness and isness belongs to Substratum	Superimposition name form

- Pure Superimposed never experienced alone

This is	World
<ul style="list-style-type: none"> - Adhishtana Atma - Satyam 	<ul style="list-style-type: none"> - Superimposed - Mithya

Mixture is = experienced

Deep Sleep :

This is	Blankness
<ul style="list-style-type: none">- Non-variable- Atma	<ul style="list-style-type: none">- Variable- Superimposition- Anatma

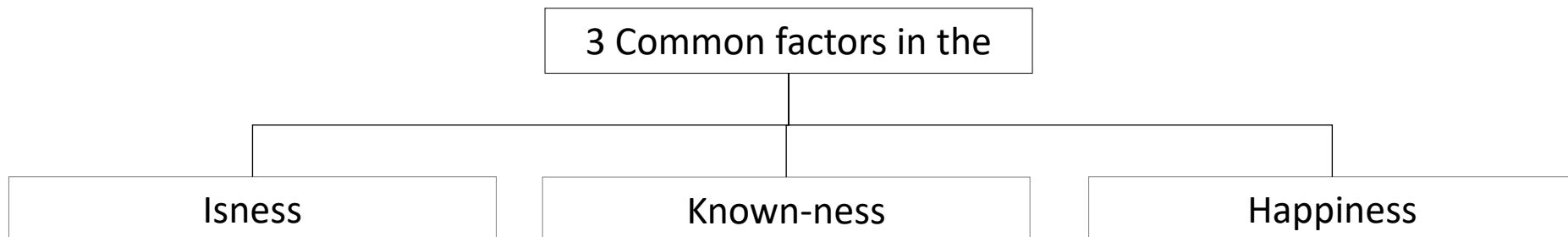
- To Appreciate Non-variable subtle thinking process required

i) Isness existence Non-variable :

This is	Nothing
Of I	Abhava Pervaded by isness

ii) factor :

- Everything existent is known to me
- Therefore / Existence / Consciousness is separate entity compared to world - Anatma
- Can never talk about existence of unknown thing
- 2nd Common factor in the world, Non-variable = known-ness



Wall is :

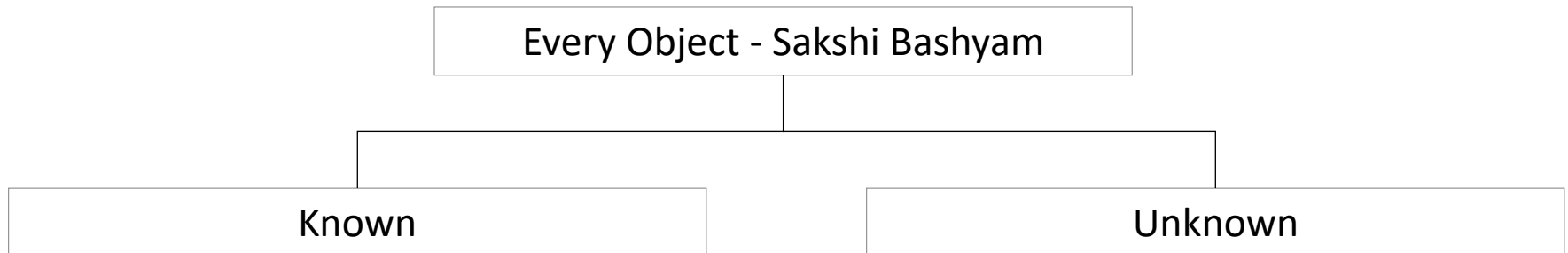
- Indicates Presence of Consciousness
- Wall is existent
- Wall is falling within consciousness Principle
- If not, it will not be known
- Can't talk about its existence

i) I Don't know Chinese, Japanese :

- **It is known as unknown**
- Unknown-ness is known

Panchadasi - Chapter 8 :

- Kootastha Deepa Prakaranam....



- Every object, associated with Existence, Consciousness which are Non-variable
- Everything is dear to me or someone

Jnani : Gita - Chapter 12 :

अद्वेष्टा सर्वभूतानां
मैत्रः करुण एव च।
निर्ममो निरहङ्कारः
समदुःखसुखः क्षमी ॥ १२-१३ ॥

advēṣṭā sarvabhūtānām
maitraḥ karuṇa ēva ca |
nirmamō nirahaṅkāraḥ
samaduḥkhasukhaḥ kṣamī || 12 - 13 ||

He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain and forgiving... [Chapter 12 - Verse 13]

- Whose world is always dear
- Whole world is Pervaded by Ananda Atma for Jnani
- For Bhagawan everything dear, 3rd factor = Dearness, Represents Ananda
- **What makes thing dear to me? If it is a Source of happiness**

Vedanta Definition of Love :

- **Love is an Attitude towards a Source of happiness**
- Yatra Yatra Dearness Ananda Hetutvam

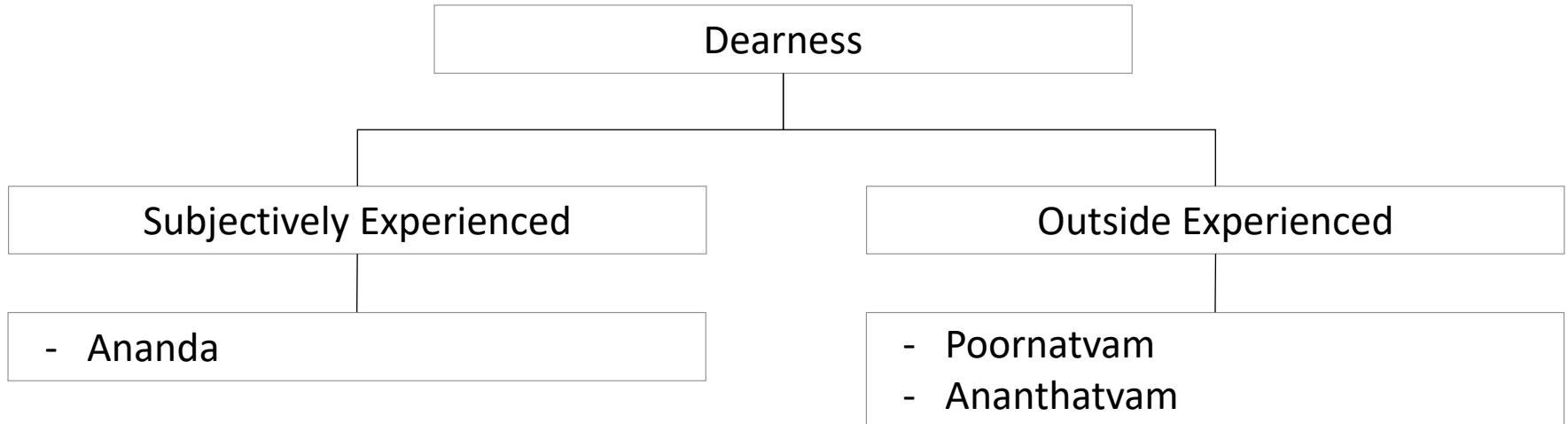
Dearness = Ananda :

Non-variable	Variable
<ul style="list-style-type: none">- Isness - Known-ness - Dearness- Sat - Chit - Ananda	<ul style="list-style-type: none">- Nama - Rupa

Brihadaranyaka Upanishad : Meitreyi Brahmanam :

- Shankha, Veena, Dundibih Example, for Shabda to Show pervasiveness of Isness and Known-ness
- Wall - Nama - Rupa - Not table, Mutually Exclusive
- Isness and Known-ness not Displaced by any Nama - Rupa

Nama Rupa	Asti, Bhati, Priyam
<ul style="list-style-type: none">- Vyabichari- Variable	<ul style="list-style-type: none">- Avyabichari- Non-variable



- Sarvada Anubhavam Asti

यथा सर्पदण्डादिष्वनुगतेदमंशः सत्योऽधिष्ठानं च भवति तथा सर्वपदार्थेष्वनुगता अस्तिभातिप्रियांशाः सत्या अधिष्ठान- रूपाश्च भवन्ति। सर्पदण्डादिवत् व्यभिचारिनामरूपांशौ कल्पितौ। अस्तिभातिप्रियांशाः सच्चिदानन्दरूपा भवन्ति। तस्मादात्मस्वरूपा भवन्ति। इत्थं सच्चिदानन्दरूपे आत्मनि सम्पूर्णो नामरूपप्रपञ्चः कल्पितः।

Connection

Rope

- Adhishtana
- Atma - One
- Aham Amsha
- Non-variable
- Real, Substratum

Snake / Mala / Stick / Streak of water / Earth

- Superimposition
- Idam Amsha
- This is - ness
- Variable

- For Brahman realization, need not close eyes, or be in Samadhi State with open eyes realise Brahman, by Shifting Attention from Variable Nama Rupa to Adhishtanam.
- See Brahman in wall - Narasimha Avatara = Pure Existence
- Puranic Students, gross Minded, Rama - Krishna

• **God = Pure Existence = Pure Consciousness.**

- Rama, Vishnu, temporary Nama Rupa for Mandha Buddhi
- Brahman realized with open eyes, for Uttama Adhikari
- Samadhi - imported from Yoga Shastra
- Nirvikalpana Samadhi not Pre-requisite for self - Realisation
- Need Shastra Pramana to Shift attention from Nama Rupa to Existence
- Shifting requires Guru, Shastra, Upadesha Pramanam.

Dakshinamurthy Stotram :

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यस्साक्षात्करणाद्भवेन्न पुरनावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ३ ॥

yasyaiva sphuraṇaṁ sadātmakamasatkalpārthakaṁ bhāsatē
sākṣāttatvamasīti vedavacasā yo bodhayatyāśritān |
yassākṣātkaraṇādbhavenna puranāvṛttirbhavāmbhonidhau
tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 3 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3]

i) 1st :

- Turn attention by Sukshma Buddhi to existence on all Objects
- Existence = Brahman

ii) 2nd Chandogyo Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ ६.२.१ ॥

sadeva somyedamagra āsīdekamevādvitīyam |
taddhaika āhurasadevedamagra āsīdekamevādvitīyaṃ
tasmādasataḥ sajjāyata || 6.2.1 ||

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

Sishya :

- I am experiencing Brahman along with Nama Rupa

iii) How to experience Pure Unfiltered Existence?

- Now adulterated with Nama Rupa

Guru :

- It can never be Objectified
- Nama Rupa Rahita Satta can never be object of experience

iv) Sishya :

- How do you know Pure Existence exists, if I can't experience

Chandogyo Upanishad :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं
स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा
भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ६.९.४ ॥
॥ इति नवमः खण्डः ॥

sa ya eṣo'ṇimaitadātmamidam sarvaṁ tatsatyaṁ
sa ātmā tattvamasi śvetaketo iti bhūya eva mā
bhagavānvijñāpayatviti tathā somyeti hovāca || 6.9.4 ||
|| iti navamaḥ khaṇḍaḥ ||

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu.’ [Śvetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain it again,’ replied his father. [6 - 9 - 4]

v) Pure Existence = Pure Consciousness = Subject never Object :

- Pure Existence realized not by Objectification but Subjectification

Claim :

- I am Pure Existence available in Body / Mind Complex as Pure Consciousness as
- I Chaitanyam am all Pervading Existence

vi) What is Available as Existence outside is in me as Consciousness :

- Existence outside is available as Self evident I in my Body Mind complex

Upadesha Sara :

सत्त्वभासिका चित्क्व वेतरा ।
सत्तया हि चित् चित्तया ह्यहम् ॥ २३ ॥

sattva-bhāsikā citkva vetarā ।
sattayā hi cit cittayā hyaham ॥ 23 ॥

Is there another Consciousness which illumines Existence? (There is not), Because Existence is Consciousness and Consciousness indeed am I (the Self). [Verse 23]

वेषहानतः स्वात्मदर्शनम् ।
ईशदर्शनं स्वात्मरूपतः ॥ २५ ॥

veṣa-hānataḥ svātma-darśanam ।
īśa-darśanam svātma-rūpataḥ ॥ 25 ॥

One who gives up the conditionings gains Self-realisation. The vision of the Lord as the Self is true God-realisation. [Verse 25]

- Ishvara Janma Dhi Vedchi Vastuve Vada
- Adhishtanam = Non-variable Rupam

Nama Rupa	Adhishtanam
<ul style="list-style-type: none">- Superimposed- Vyabichari- Entire Universe	<ul style="list-style-type: none">- Avyabichari- Non-variable- Experience of Sat, Chit, Ananda- Isness, known-ness Dearness- All 3 Are essential Nature of one Atma, not 3 Parts

Vedantic Meditation :

- Allocate 10 Minutes after Yoga
- I am Satchit Ananda Atma, Ekaha, Poornaha

Otherwise :

- I am Miserable Atma, Poornaha, Samsari, and Atma Jnanam Co-exist for 30 Years after Study
- Bring Vichara Sagara - Topics and replace it with Laukika Topics
- Aham Annam, Annadaha
- Enter into Meditation without 5 Koshas and Claim Nature of Self as Awareness, distinct from Sleep
- I Support entire Jagrat, Svapna, Sushupti States, of ignorance
- I don't need any Support, is Nididhyasanam
- Knowledge gets Converted into Liberation otherwise, Co-existence of Samsara and Moksha.

Say :

- I am Jnani and Mukta
- Vedanta Jnanam should overwhelm Samsara Anubhava in Nididhyasanam (Stars in Day Light)
- Kalpita = Superimposed.

कल्पितः पदार्थः कोऽपि आत्मनो जन्महेतुर्न भवति। तस्मादात्मा जन्मरहितः। यस्य वस्तुनो जन्म भवति तस्यैव (१) सत्ता, (२) वृद्धिः, (३) परिणामः, (४) अपक्षयः, (५) विनाशः, इतीतरे पञ्च विकारा भवन्ति। आत्मनो जन्माभावात् तदुत्तरभाविनः पञ्च विकारा न भवन्ति। इत्थमात्मा जन्मादिषड्भावविकाररहित इति सिद्धम्।

Until now :

- Atma - Anatma
- Satchit Ananda - Nama Rupa
- Self - Cosmos
- Observer - Observed

Topic 379 - No Birth of Atma :

- Atmanaha Janma Na Uchyate...

I Atma can't have Birth - Reason :

i) Atma will have to be born of Non-Atma :

- Only Anatma left, no 3rd Entity

ii) Atma born out of Another Atma :

- Anavastha Dosha, infinite Regression

iii) Atma born out of Paramatma :

- Brahman Abheda, only Eka Atma

iv) Anatma :

- Superimposition
- Substratum Atma can't be born out of Superimposition

- **Waker not born out of Dream Parents**

- Atma not born out of Waker

Substratum	Atma
Not born out of Superimposition	Not born out of itself or Anatma

- Atma is birthless, unborn Connection with topic 379
- Atma not born of anything else
- Therefore, Atma Janma Rahitaha

- **Jnani understands I am Janma Rahita Atma**

- Hence can't talk of Punar Janma

Can't Say :

- I have understood Vedanta, I hope I will not have Rebirth
- Not heard class Correctly, no Birth at all, I am Paramartika Tattvam
- Atma does not have one Janma

- **Seek knowledge of Self before birth of body**

- End of Prayer for no rebirth = Moksha

Next Topic :

- **Atma - Shad Vikara Rahitaha**

Tattva Bodha :

स्थूलशरीरं किम् ?

पञ्चीकृतपञ्चमहाभूतैः कृतं सत्कर्मजन्यं

सुखदुःखादिभोगायतनं शरीरम्

अस्ति जायते वर्धते विपरिणमते अपक्षीयते विनश्यतीति

षड्विकारवदेतत् स्थूलशरीरम् ।

Sthūlaśarīram kim?

Pañcīkṛtapañcamahābhūtaiḥ kṛtam satkarmajanyam

sukhaduhkāḍibhogāyatanam śarīram

asti jāyate vardhate viparīnamate apakṣīyate vinaśyatīti

ṣaḍvikāravadetat sthūlaśarīram |

That which is made up of the five great elements that have undergone the process of pancikarana, born as a result of the good actions of the past, the counter of experiences like joy, sorrow etc and subject to the six modifications namely, to potentially exist, to be born, to grow, to mature, to decay and to die - is the gross body. [Verse 10]

- Sthula Shariram has 6 Modifications
- One is Janma

According to Vedanta :

- Birth not Origination of a thing

Mandukya Upanishad - Karika :

- Nothing Created, Destroyed
- Matter not created, Destroyed
- Origination = Manifestation of unmanifest in the womb of mother
- Unmanifest baby covered by womb becomes Manifest
- Manifestation = Transformation
- Janma = Vikara in Vedanta
- Birth = Transformation
- Original = illogical
- Janma and 5 Modifications = Manifestation

Tattva Bodha Order :

- Asti, Jayate, Vardate, Viparinamate, Apakshiyate, Vinashyati

Here :

- Shastric order Jayate, Asti, Vardate

Brahma Sutra :

जन्माद्यस्य यतः ।
Janmadyasya yatah

That (is Brahman) from which (are derived)
the birth etc. of this (Universe) [I – 1 – 2]

- Shastric order taken by Shankara

i) Jayate - Baby is born

ii) Asti - Temporary existence until Death - Vyavaharika Drishti

Not Brahman Asti	Anitya
<ul style="list-style-type: none">- Nityam- Paramartikam	<ul style="list-style-type: none">- Nama Rupa Sambandha- Existent- Vardate, Viparinamate, Aparshiyate, Vikashyati

- 1st Vikara - Refuted, then other Jayate 5 Refuted

Satta	Bimba Satta Remains
<ul style="list-style-type: none">- Temporary existence associated with Nama Rupa- Vyavaharika Satta- Pratibhasika Satta Goes	<ul style="list-style-type: none">- Paramartika Satta Continues- Atma Nirvikara, Janma Abhavat <p>Gita :</p> <ul style="list-style-type: none">- Chapter 2 - Verse 20

- Remember Atma Slokas every month once.

न जायते म्रियते वा कदाचिद्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid
nāyaṃ bhūtvābhavitā vā na bhūyaḥ ।
ajō nityaḥ śāśvatō'yaṃ purāṇah
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

Revision 343 :

- Tasmāt Atma Janma rahitaha iti Siddham...
- Jiva Svarupam concluded
- Satchit Ananda Svarupa Atma, Non-different from Brahman
- Atma does not have 6 Modifications, hence birth Negated to establish Atma is Adhishtanam it was Said - Anatma is Adhyasa
- If Atma is to be born, it has to be born out of Anatma

- **Anatma is Adhyasa, can't give birth to Adhishtanam**
- **Hence Atma is Janma Rahitah Janma Abhava, no other 5 Modifications**

- Adhishtanatvat Janma Nasti Janma Abhavat Anye Vikaraha Na Bavanti

- **Last Feature = Asangatvam of Atma**

- Asangoham Ayam Purusha Svayam jyoti Brahmana Repeatedly Mentioned.

Topic 382 :

(३८२) आत्मनोऽसङ्गत्ववर्णनम् — आत्मा असङ्गोऽस्ति। सङ्गो नाम सम्बन्धः। स च सम्बन्धः सजातीयविजातीयस्वगतपदार्थैः सह भवति। घटस्य घटान्तरेण सम्बन्धः सजातीयेन सम्बन्धो भवति। घटस्य पटेन सम्बन्धो विजातीयेन सम्बन्धो भवति। स्वगता नामावयवाः। ततश्च पटस्य तन्तुभिः सम्बन्धः स्वगतेन सम्बन्धो भवति।

- Atma is Relationless
- Sangha = Sambandha Connectionless
- Normally we discuss 3 Types of Bhedas
- Here Atma Relationship with 3 Types of Vastus

3 Types of Vastus

Sajatiya Vastu

- Same Species Coconut, mango tree
- 2 Pots
- 5 Ltr, 3 Ltr
- Jati Abheda
- No. 2 Atmas

Vijatiya Vastu

- Different Specie
- Tree Stone
- Pot (Ghata Cloth Pata)
- Jati Bheda
- Atma Anatma No Vijatiya Bheda
- No independent existence of Anatma

Svagata Vastu

- Internally Different, fruit - Branch, tree
- Within object
- Hand, legs, head
- Atma has no Parts
- Inside itself
- Svagatha Nama Avayava
- Thread fibre cloth

Svagata (Inside itself / Myself)

Avayavi

- Cloth
- Macro
- Me

Avayava

- Every thread called Svagata
- Micro
- Hand

Sambandha :

- Tadatmaya / Samavaya
- Karya Karana in Tarqa
- Upadana Karanam (Strands) Karyam in Mimamsa (Cloth)
- Does Atma have any Sambandha?

(१) यदि द्वावथवा अनन्ता आत्मानो भवेयुस्तदा सजातीयेनात्मना सम्बन्धो भवेत्। आत्मा च एक एव । तस्मात्सजातीयेनात्मना आत्मनः सम्बन्धो नास्ति । (२) आत्मनो विजातीयोऽनात्मा। अनात्मा च मरीचिकोदक- वदात्मनि कल्पितः। तेन कल्पितेन सहात्मनः सम्बन्धो न घटेत्। न हि मरीचिकोदकेन भूमेः सम्बन्धोऽस्ति। यदि सम्बन्धः स्यात्तदा मरुभूमिस्तेनोद- केनार्द्रीक्रियेत। यथा मरीचिकोदकेन मरुभूमेः सम्बन्धो नास्ति तथा आत्मनि कल्पितेन विजातीयेनानात्मना आत्मनः सम्बन्धो नास्ति। (३) आत्मनो यद्यवयवाः स्युस्तदा आत्मनः स्वगतेन सम्बन्धो भवेत्। आत्मा नित्यः। तस्मा- न्निरवयवः। तस्मात् स्वगतेन सम्बन्धो नास्ति। इत्थं सजातीयविजातीय- स्वगतसम्बन्ध आत्मनो नास्ति। तस्मादात्मा असङ्गः।

- No Sajatiya, Vijatiya, Svagata Bheda in Atma

Sajatiya Sambandha :

- When one Atma gets associated with another Atma of same Specie

Vedanta :

- Plurality belongs not to Jiva Atma but to Sthula, Sukshma, Karana Shariram.

- Atma not Plural
- Jivatma and Paramatma not 2 Atma / 2 Species
- Jivatma = Consciousness and Micro Shariram
- Paramatma = Consciousness and Macro Shariram

Consciousness	Macro Shariram
<ul style="list-style-type: none"> - One Same - Abheda 	<ul style="list-style-type: none"> - Different - Bheda

- Mixture = Jagrat, Svapna, Sushupti
- Separating is spiritual Sadhana
- Jivatma / Jagat - Jivatma / Paramatma - Bheda Nasti
- Atma = Ekaha, no Jati

Tarqa :

- Specie possible only when there is Plurality
- Specie = Nityam Ekam Anekanugatam Samanya Jati

Specie :

- Pervades Many members of an entity
- Manushyatvam - Human-ness
 - Human hood
- Ness, hood - Indicates Jati Chairness, Nityam

- One Chair destroyed, not Chairness in Pralayam
- Space, Akasha, one, no Jati
- Aneka Anugatham, Pervades Many members
- Chairness = Nitya

Brahma Sutra : Jati Analysis : Devata Adhikaranam :

अत एव च नित्यत्वम् ।

Ata eva cha nityatvam

From this very reason also there follows the eternity of the Vedas.[1 – 3 - 29]

- Devata vigrateva Nasti Na Va....
- Srishti - Indra, Devata Nitya
- Jati Survives in Pralayam, Manushyatvam continues
- In Next Srishti Manushya can be created Again
- Nitya Eka Aneka Anugatham = Samanyam = Jati
- Opposed to individuality

Entity	Manushyatvam
<ul style="list-style-type: none"> - Human - Individual 	<ul style="list-style-type: none"> - Human-ness, Human-hood - Universal

Atma does not have Jati

Universal

Individual

Samanyam

- Because Atma is Ekaha
- If there were many Atmas then there can be contact between one Consciousness and another

i) No 2 Atmas, no Sajatiya Sambandha

ii) Vijatiya Sambandha :

- Is there Connection between Consciousness and Matter

Mandukya Analysis :

- Does consciousness come in Contact with Objects?

i) Junior Student :

- Chaitanyam, Consciousness, Contacts, Pervades, objects and then knowledge takes Place.

Dakshinamurthy Stotram :

नानाच्छिद्र घटोदर स्थित महादीप प्रभाभास्वरं
ज्ञानं यस्य तु चक्षुरादिकरण द्वारा बहिः स्पन्दते ।
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
तस्मै श्री गुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ ४ ॥

nānācchidra ghaṭodara sthita mahādīpa prabhābhāsvaram
jñānam yasya tu cakṣurādikaraṇa dvārā bahiḥ spandate |
jānāmīti tameva bhāntamanubhātyetatsamastam jagat
tasmai śrī gurumūrtaye nama idam śrī dakṣiṇāmūrtaye || 4 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

Vritti Vyapti	Phala Vyapti
<ul style="list-style-type: none">- Manaha Vishaya Sambandha- Reveals Object	<ul style="list-style-type: none">- Chaitanya Vishaya Sambandha- Removes ignorance

Mandukya Upanishad - Karika :

चित्तं न संस्पृशत्यर्थं नार्थाभासं तथैव च ।
अभूतो हि यतश्चार्थो नार्थाभासस्ततः पृथक् ॥ २६ ॥

cittaṃ na saṃspṛśatyartham nārthābhāsam tathaiva ca |
abhūto hi yataścārtho nārthābhāsaḥ tataḥ pṛthak || 26 ||

The mind does not contact objects of the external world nor are the ideas which appear as external Objects any delusory reflection upon the mind. We say so because objects are non-existent, and the ideas, which appear as objects in the outer world, are not in any sense separate from the mind. [4 - K - 26] **5200**

ii) Senior Student :

- Consciousness never contacts object - No Object exists as 2nd entity
- Atma alone exists, world is appearance
- Anatma = Mithya
- **Atma, Satyam can't contact Mithya**
- **Waker Satyam can't contact Dreamer**

Mandukya :

- **Consciousness can't contact, real object, but can it contact unreal Object**
- There is unreal dream object, unreal waking dream Object.
- Unreal world does not exist Separate from real Atma
- **Contact possible only between 2 separate entities in the same realm of reality**

Gita - Chapter 2 :

नासतो विद्यते भावः
नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तः
त्वनयोस्तत्त्वदर्शिभिः ॥ २-१६ ॥

nāsatō vidyatē bhāvah
nābhāvō vidyatē sataḥ ।
ubhayōrapi dr̥ṣṭō'ntah
tvanayōstattvadarśibhiḥ || 2-16 ||

The unreal has no existence; there is no non-existence of the Real; the truth about both these has been seen by the knowers of the Truth (or the seers of the Essence).[Chapter 2 - Verse 16]

- Can clay contact pot?
- Clay, pot - Not 2 Separate entities, nothing called pot.

- Wood - Can't contact Table
- Gold - Can't contact Ring
- Nothing called Ring other than gold

- **Consciousness alone is all the time the world Jiva, Jagat, Ishvara**
- **No world other than Paramartika Chaitanyam**

- Consciousness can't contact world - Jagat
- Pot = word, not a thing, substance

- **World = Word, having no existence other than Satchit Atma**

- No Vijatiya Contact
- Vijatiya Sambandha Na Bhavati

Mandukya Upanishad - Karika : 1 - 15

अन्यथा गृहणतः स्वप्नो निद्रा तत्त्वमजानतः ।
विपर्यासे तयोः क्षीणे तुरीयं पदमश्नुते ॥ १५ ॥

anyathā gr̥hṇataḥ svapno nidrā tattvamajānataḥ |
viparyāse tayoh̐ kṣīṇe turīyaṃ padamaśnute || 15 ||

Dream is the mis-apprehension of reality, while sleep is the state in which one is in a state of non-apprehension of Reality. When the erroneous knowledge in these two states disappears. Turiya is realised. [1 - K - 15]

- Anatma Vijatiya Superimposed on Atma
- Mirage water Superimposed on sand
- Adhishtana can't come in contact with Adhyastha Object.

- Adhyasa = Kalpita vastu = No Sambandha
- Sambandha Vivarta Karanam = No Karanam

Whole world of matter	Consciousness
<ul style="list-style-type: none"> - In Mind - Kalpita - Mithya - Like Mirage water, no contact, not wet after 15 Minutes of seeing 	<ul style="list-style-type: none"> - Substratum - Satyam

- Dream appears on waker, no contact with Waker
- Deer looks for water
- Sees no wet sand, Again Runs - Dies...
- Pleasures, Joys, Comforts of world are Mithya

- **Wake-up to Atma and Claim Original freedom from Body - Mind, world**
- **Atma never has contact, Sambandha with any Person, State, objects in the world at any time, Asangaha**

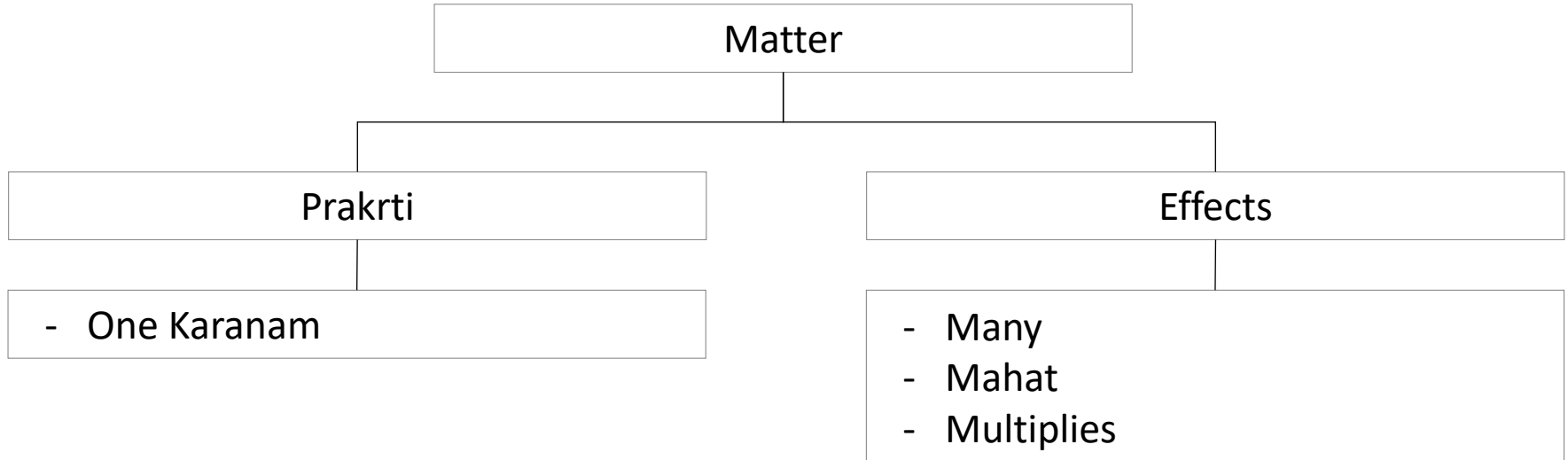
- All Jivas Perennially Running after one Atma
- Likes sand and Mirage water
- Rope and Rope Snake
- Atma and Anatma

- Maya Mayanasya Mahadadapel Paryantam
- Only relationship possible is Adhyasa - Adhishtana Sambandha
- Atma does not contact Anatma at any time, don't try in meditation

Svagatha - Sambandha :

- If cloth has threads, as parts, total - Parts = Avayavi
- One limb = Avayavam
- Avayavi Sambandha of Atma as it has no Avayavam (Part)

Sankhya :



- One to many = Prakriya
- Mahat - Ahamkara - Panchabutani, bautikam.

Neiyayika Tarqa - Based Logic :

- Creation by Assembling Various Parts
- Assembly give Prakriya
- Many Parts to make one car (Product Karyam)
- Srishti is Many to one

Vedanta :

- No Creation
- Accepts Sankhya
- Jati Vada - Junior Student
- Temporary creation Accepted
- Joins Sankhya

Chandogyo Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ ६.२.१ ॥

sadeva somyedamagra āsīdekamevādvitīyam |
taddhaika āhurasadevedamagra āsīdekamevādvitīyaṃ
tasmādasataḥ sajjāyata || 6.2.1 ||

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

Taittiriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।
तत्सृष्ट्वा । तदेवानुप्राविशत् ।
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
तदप्येष श्लोको भवति ॥३॥

so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,
sa tapastaptva idagm sarvamasrjata yadidam kinca,
tatsrastva tadevanupravisat,
tadanupravisya sacca tyaccabhavat,
niruktam canirukatam ca, nilayanam canilayanam ca
vijnanam cavijnanam ca,
satyam canrtam ca satyamabhavat,
yadidam kinca, tatsatyamityacaksate,
tadapyesa sloko bhavati ॥ 3 ॥

He desired, "I shall become many and be born. He performed tapas; Having performed tapas, He created all this whatsoever (We perceive). Having created it, He entered into it. Having entered it, He become the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called existence. In this sense, there is the following Vaidika Verse! [2 - 6 - 3]

- God alone was there, become everything
- Plurality joins together, god multiplies himself

Neiyayika :

Karanam	Karyam
<ul style="list-style-type: none">- Plural- Assembly line Salt, water, cereal	<ul style="list-style-type: none">- Joined together becomes one car / Creation- One Sambhar

Sankhya :

Karanam	Karyam
One	Anekam

Avayavam	Avayavi
<ul style="list-style-type: none">- Karanam Many	<ul style="list-style-type: none">- Karyam one- Anityam- Full of Avayavams- Assembled Parts- Savayavam- Body

Atma - Tarqa :

- Nityam, Niravayavam, can't be Savayavam, Anityam, Karyam
- Akasha, Kala, Manaha, Nityam in Tarka - All Niravayavam
- If Manufacturing - then expiry date
- Tarqa Sangraha = Primer for Tarqa Shastram.

Tarqa

Prithvi / Jalam / Agni / Vayu - 2
Versions

Pralaya Kala

Srishti Kala

- Param Anu
- Atomic form
- Niravayavam
- Nityam

- Savayavam
- Anityam

- Yatu yatu Nityam, Tatu Tatu Niravayavatvam

- **Akasha / Kala / Dik / Manaha / Atma**
- **Sama in Srishti and Pralaya Kalam**

- Atma No. 2 Versions
- Nityam, Nirvikaram, Nir-avayavam

- **No Svagata Sambandha**

- Atma has no Avayavams
- Atma is Asanga - Asparsha - Relationless contactless untouched

Brahma Sutra :

- Anukam - Vyanukam - 2 Divde, 3 Triad

हे सोम्य, इत्थं सच्चिदानन्दब्रह्मस्वरूपो जन्मादिविकाररहितः असङ्गश्चात्मास्ति। स एव त्वमसि ।
एवं 'अहं कः' इति प्रथम- प्रश्नस्योत्तरमुक्तम्।

Features seen of jiva Atma for Tarqa Drishti Student :

i) Satyam

ii) Jnanam

iii) Anantham

iv) Abheda between, Jiva - Ishvara = Brahma

v) Janmadi Vikara Rahita Atma (without 6 fold Modifications)

vi) Asangatvam

- Abhivadaye is Superimposition
- After Sadhana Chatushtaya Sampatti Disclaim all Jati Bheda
- Aham Kaha - 1st Topic Over

Topic 352 :

i) Who is Jiva?

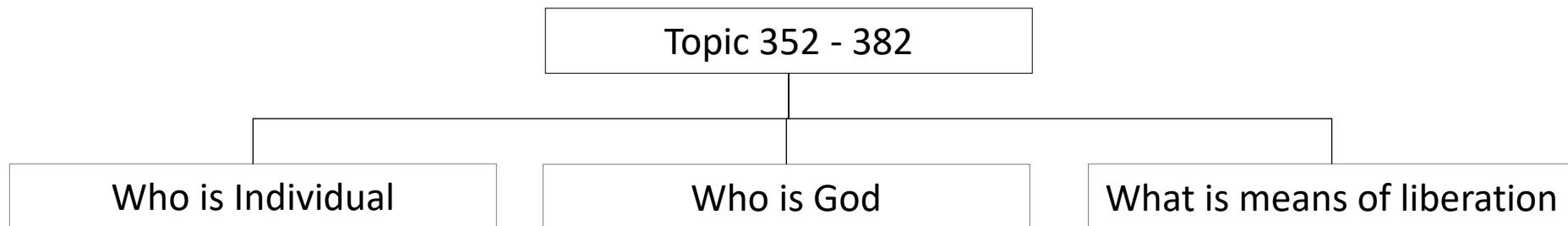
ii) Who is Ishvara? Creator of world?

iii) What is Moksha Sadhanam? means of liberation

Topic 352 to 382 - 1st Topic Over :

- Pure Existence, Consciousness, happiness, infinite, free from Birth - 6 fold Modifications, Relationless
- You are that Brahman
- Abhivada = Superimposition Gotram, Sutram, Brahmana, Kshetriya, all Adhyasa on Atma

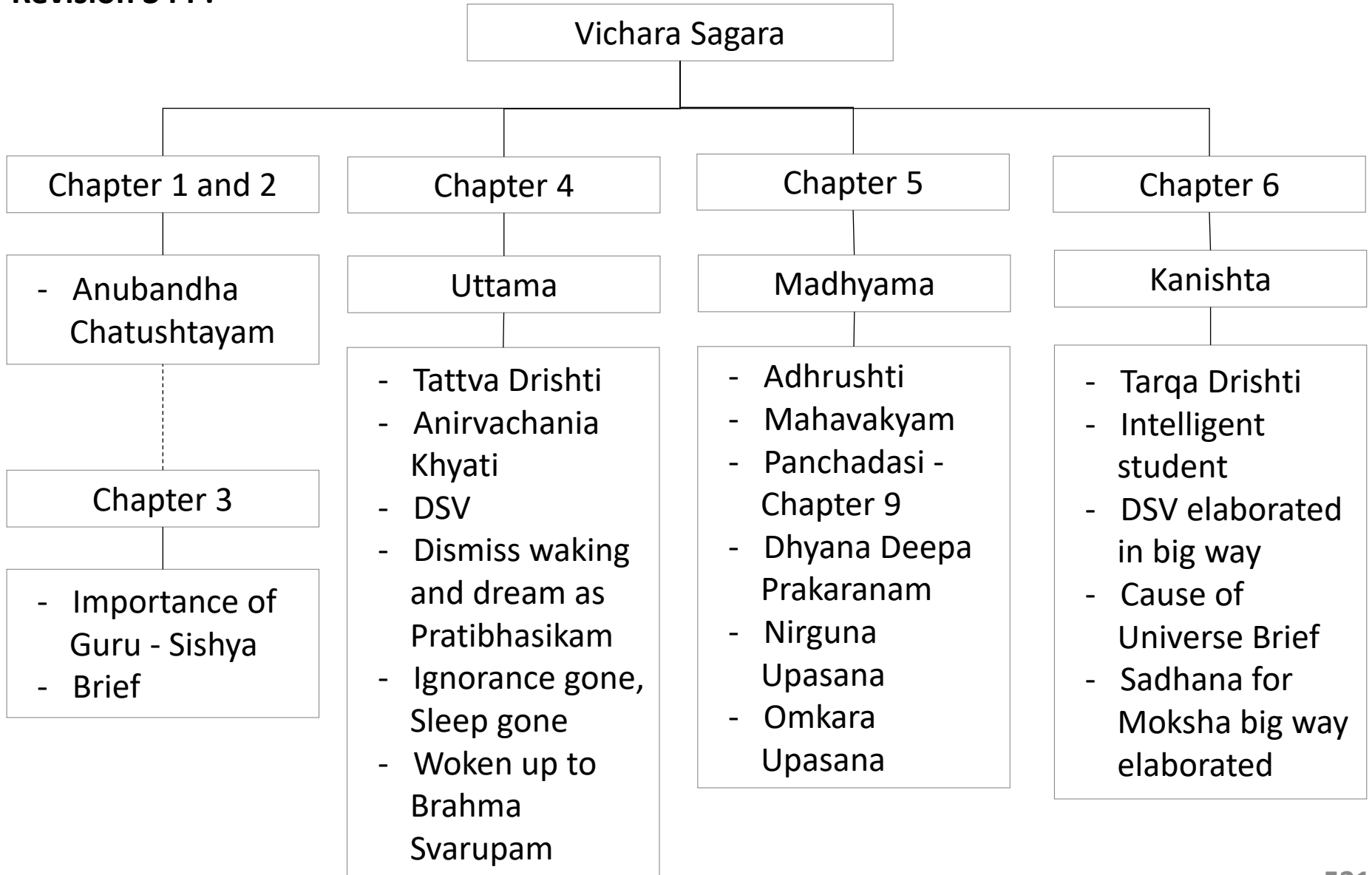
Before Sadhana Chatushtaya Sampatti	After Sadhana Chatushtaya Sampatti
<ul style="list-style-type: none">- Gothram Ok- Tvam Pada vachyarth	<ul style="list-style-type: none">- Claim Tat Tvam Asi- Tvam Pada Lakshyarth



Topic 382 :

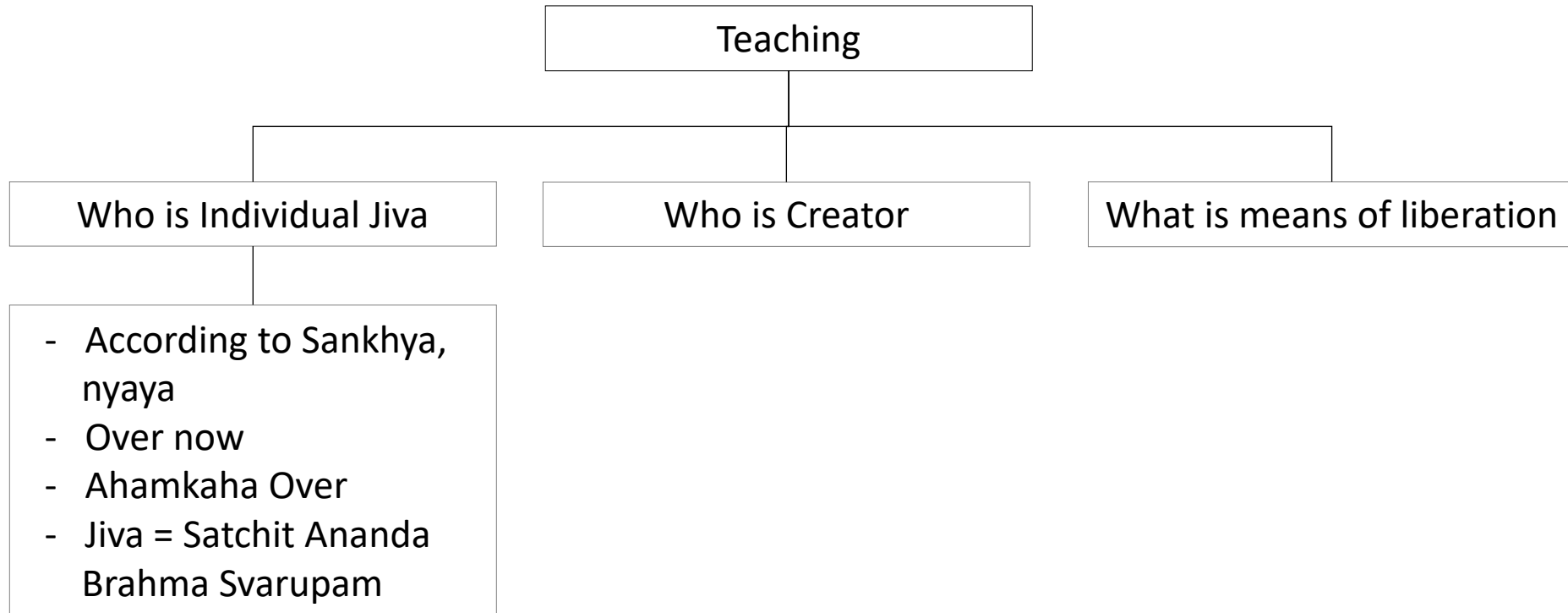
- Who is Ishvara - Creator of the World?

Revision 344 :



Chapter 6 :

- Agruda Deva was Introduced
- Entered Swapna Vedanta
- Guru teaches in Swapna



- Sankhya - Many all pervading Atmas, No Aikyam

Tat Tvam Asi :

- You are Lakshyarththa not Vachyarththa

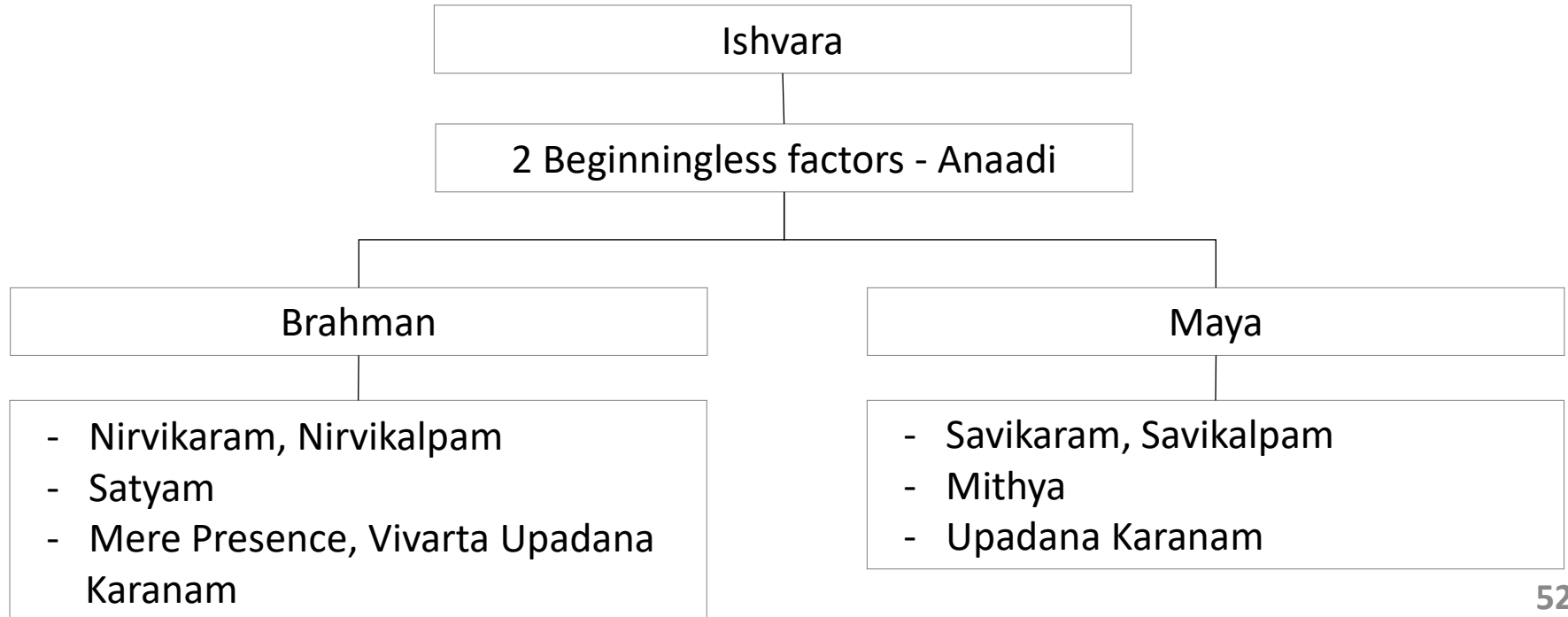
2nd Question : Topic 383 - 387 :

(आ. ३८३-३८७) 'अस्य संसारस्य कर्ता कः' इति द्वितीय- प्रश्नस्योत्तरम् – (३८३) जगतः कर्तेश्वर इति वर्णनम्—

- Who is Creator of the world? Samsara?
- God is Creator of the world

5th Chapter - Topic 261 - 272 :

'जगतः कर्ता कः' इति द्वितीयप्रश्नस्येदानीमुत्तरमुच्यते। व्यापकचैतन्यमाश्रित्य तदेव विषयीकुर्वाणा मायैव सदसद्विलक्षणात्यद्भुतशक्तिरूपाज्ञानमित्युच्यते। तस्मादज्ञानाज्जगत उत्पत्तिर्भङ्गौ भवतः।



- Brahman and Maya always together
- Word meaning always together

Brahman :

- Contributes Satchit Ananda by mere presence to maya
- Vivarta Karanam

Maya :

- Has Borrowed existence
- Contributes Nama, Rupa Non-existential features Shabda, Rupa, Rasa, Gandha Ichha Shakti, Kriya Shakti
- Other than Satchit Ananda is all maya
- Parinami Upadana Karanam
- Undergoes change

- **Mithya, no existence of own**
- **Subject to Negation by Jnanam**
- **Negation does not mean Physical Disappearance but understanding isness of maya Does not belong to Maya**

Example :

Moonlight	Maya
Is Sunlight	Is Brahman

- Maya = Mula Avidhya - Negatable through Jnanam, not absence of knowledge
 - Ignorance / Ajnanam
 - Not absence of knowledge
 - Experienceable Mithya entity can be negated by knowledge
 - Existence handed to Satyam Brahman
 - Ajnanam
 - Bhava - Abhava - Vilakshana Mithya Roopam
 - Mysterious ignorance called Maya
- Brahman lends existence to mysterious Maya which is Anaadi
- Beginningless Brahman and Beginningless maya = Ishvara

Gita - Chapter 13 :

प्रकृतिं पुरुषं चैव
विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव
विद्धि प्रकृतिसम्भवान् ॥ १३-२० ॥

prakṛtiṃ puruṣaṃ caiva
viddhyanādi ubhāvapi |
vikārāṃśca guṇāṃścaiva
viddhi prakṛtisambhavān || 13-20 ||

Know you, that matter (Prakirti) and spirit (Purusa) are both Beginningless; and know you also that all modifications and qualities are born of Prakirti. [Chapter 13 - Verse 20]

- Maya can exist only in all Pervading Consciousness
- Consciousness is Sat Asat Vilakshanam

Vivekachudamani :

सन्नाप्यसन्नाप्युभयात्मिका नो
भिन्नाप्यभिन्नाप्युभयात्मिका नो ।
साङ्गाप्यनङ्गा ह्युभयात्मिका नो
महाद्भुताऽनिर्वचनीयरूपा ॥ 109 ॥

*sannāpyasannāpyubhayātmikā no
bhinnāpyabhinnāpyubhayātmikā no |
sāṅgāpyanaṅgā hyubhayātmikā no
mahādbhutā'nirvacanīyarūpā || 109||*

It (Maya), is neither existent nor non-existent, nor both; neither same nor different nor both; neither made up of parts nor whole nor both. Most wonderful it is and beyond description in words. [Verse 109]

- Maya has power of Shabda, Sparsha, Rupa, Rasa Gandha

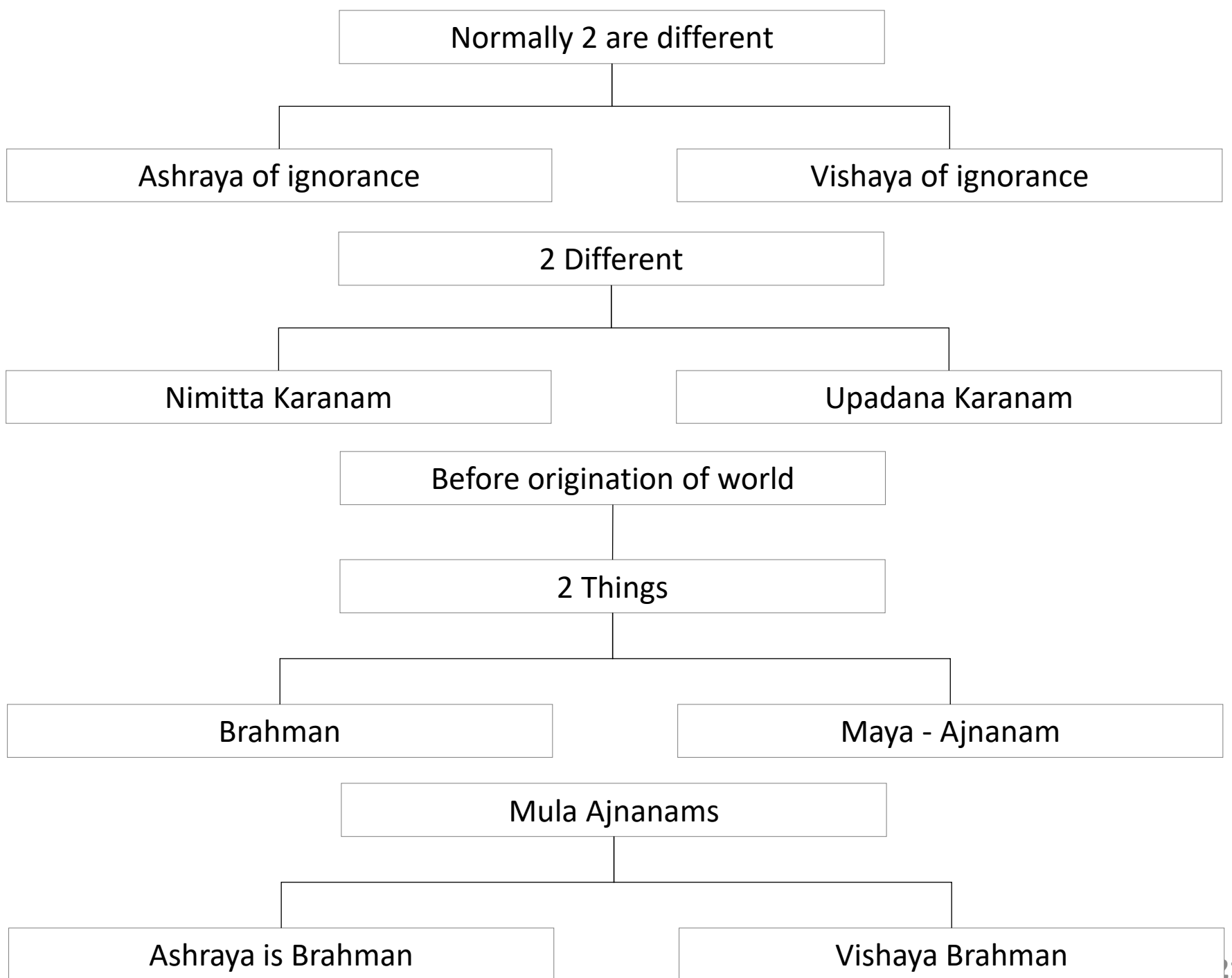
Ignorance

Who is Ignorant?

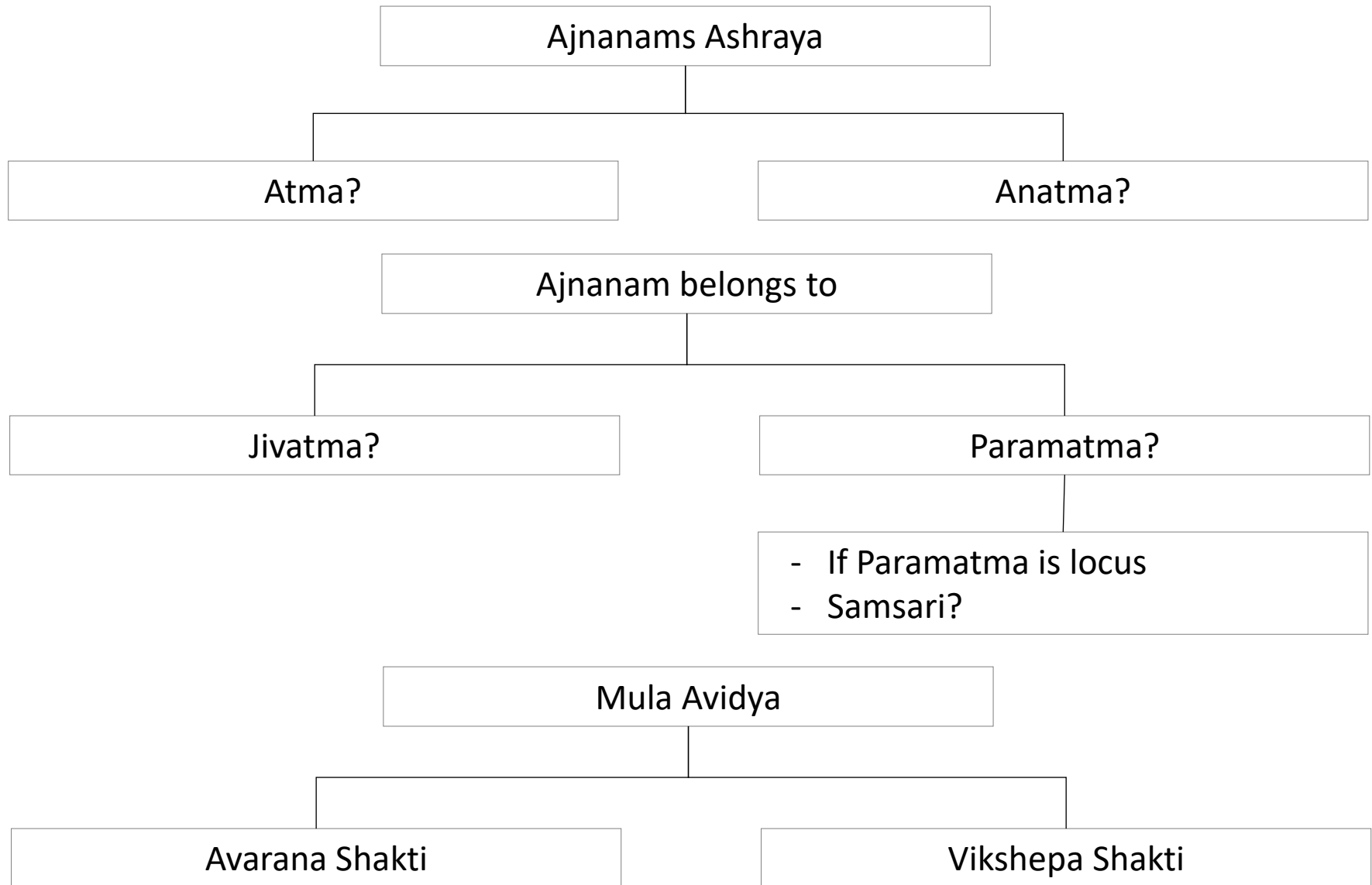
- What is the locus? Subject?
- Consciousness Locus
- Chair not ignorant
- Aadharam, Adhishtanam Kaha?

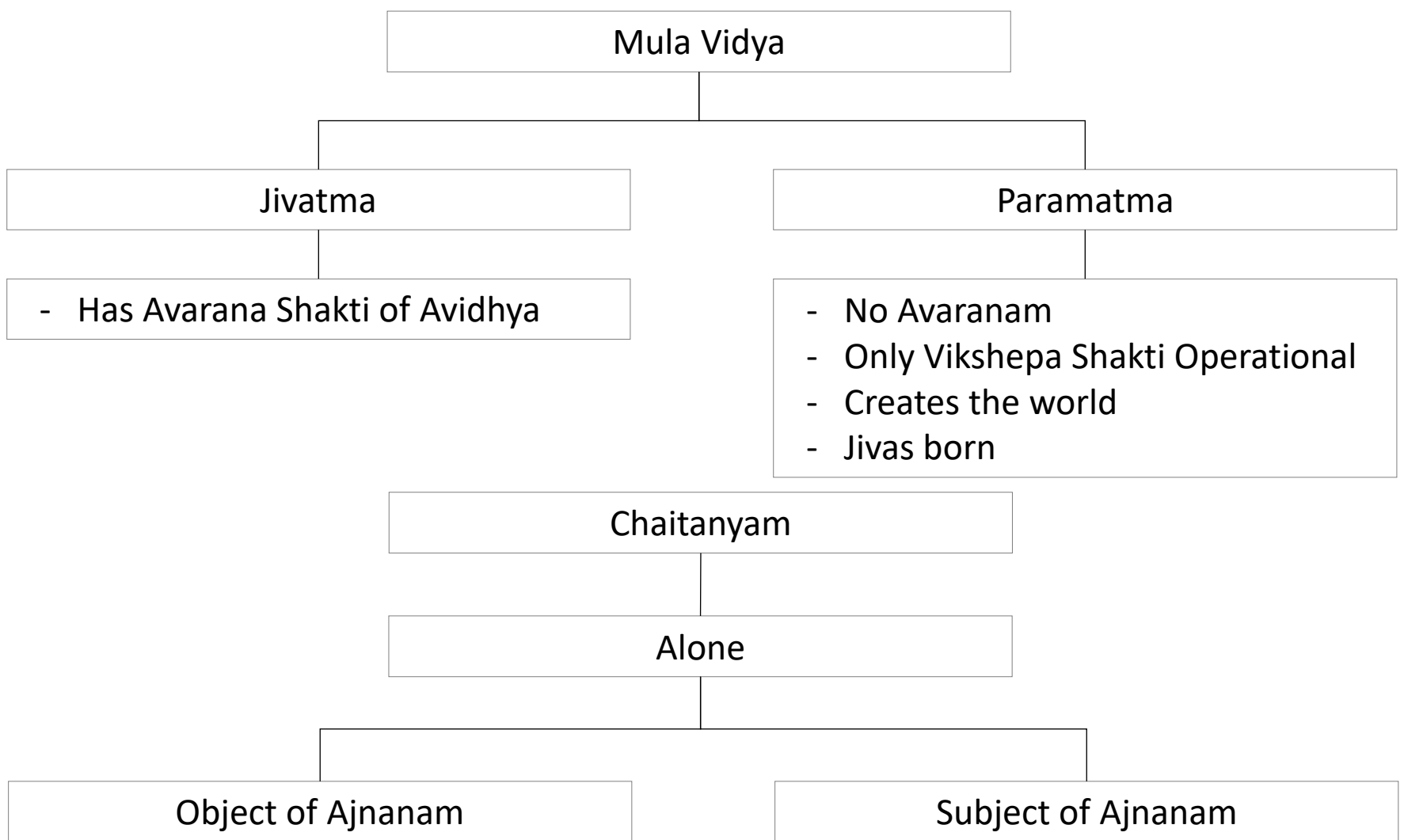
What is Object of ignorance?

- Ignorance of what?



Chapter 3 - Introduction - Naishkarmya Siddhi :





ND Quotes Sankshepa Sareerakam :

- Part I - Verse 319
- Topic - 256 of Vichara Sagara

Revision 345 :

‘जगतः कर्ता कः’ इति द्वितीयप्रश्नस्येदानीमुत्तरमुच्यते। व्यापकचैतन्यमाश्रित्य तदेव विषयीकुर्वाणा मायैव सदसद्विलक्षणात्यद्भुतशक्तिरूपाज्ञानमित्युच्यते। तस्मादज्ञानाज्जगत उत्पत्तिर्भङ्गौ भवतः।

Agruda Deva asks 3 Questions in Dream to his Guru

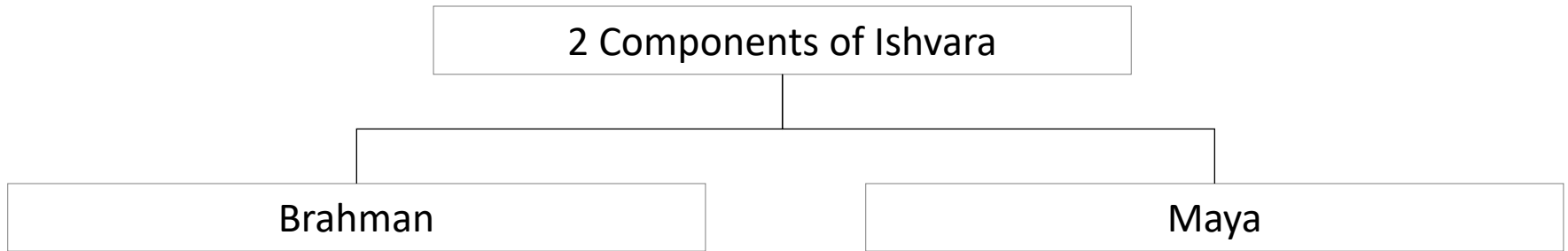
i) Jiva Svarupa - Over

ii) Cause of Universe - Ishvara Svarupa

- Briefly explained
- Covered in Pages 154 - 160 of Original Book Chapter 5 in Detail

iii) Moksha Sadhana :

- Very Elaborate Discussion



Tattva Bodha :

- What is Maya?

Definition :

- Brahma Ashraya, Trigunatmika Maya Asti...

Tattva Bodha :

ब्रह्माश्रया सत्त्वरजस्तमोगुणात्मिका माया अस्ति ।

Brahmāśrayā sattvarajastamogunātmikā māyā asti ।

Depending on Brahman, maya exists, which is of the nature of the three qualities of Sattva, Rajas and Tamas. [Verse 18]

Brahman	Maya
<ul style="list-style-type: none">- Ashraya- Satyam	<ul style="list-style-type: none">- Mithya- Universe- Depends on Brahman for Existence

- From Maya, Universe Arises, Akasha etc...
- Maya not cause of creation without Support of Brahman
- Supported by Brahman, Maya = Cause of creation
- **Aham Brahma Asmi, with power of Maya - Entire Creation rises, Stays, resolves in one clear**

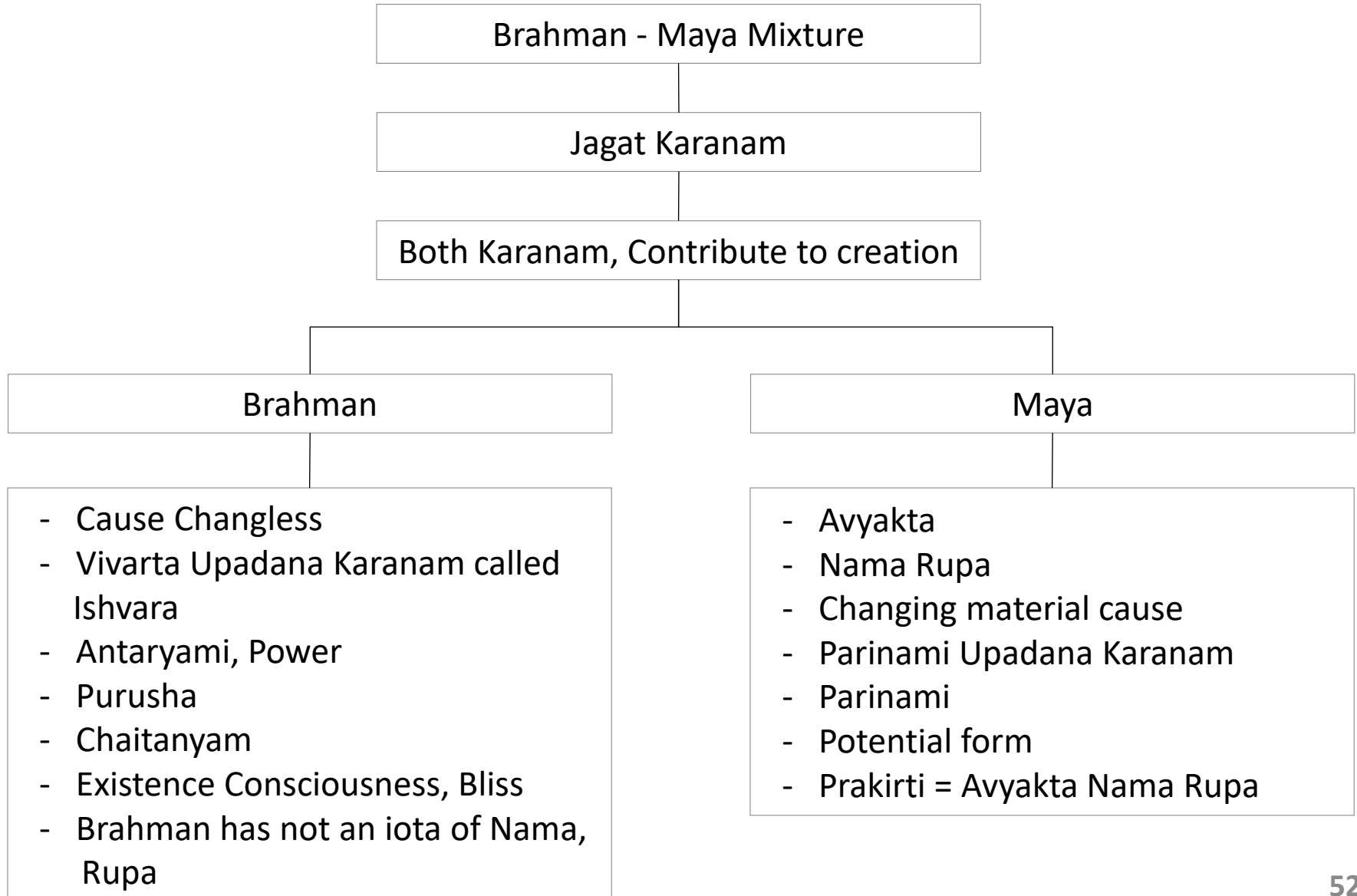
Kaivalyo Upanishad :

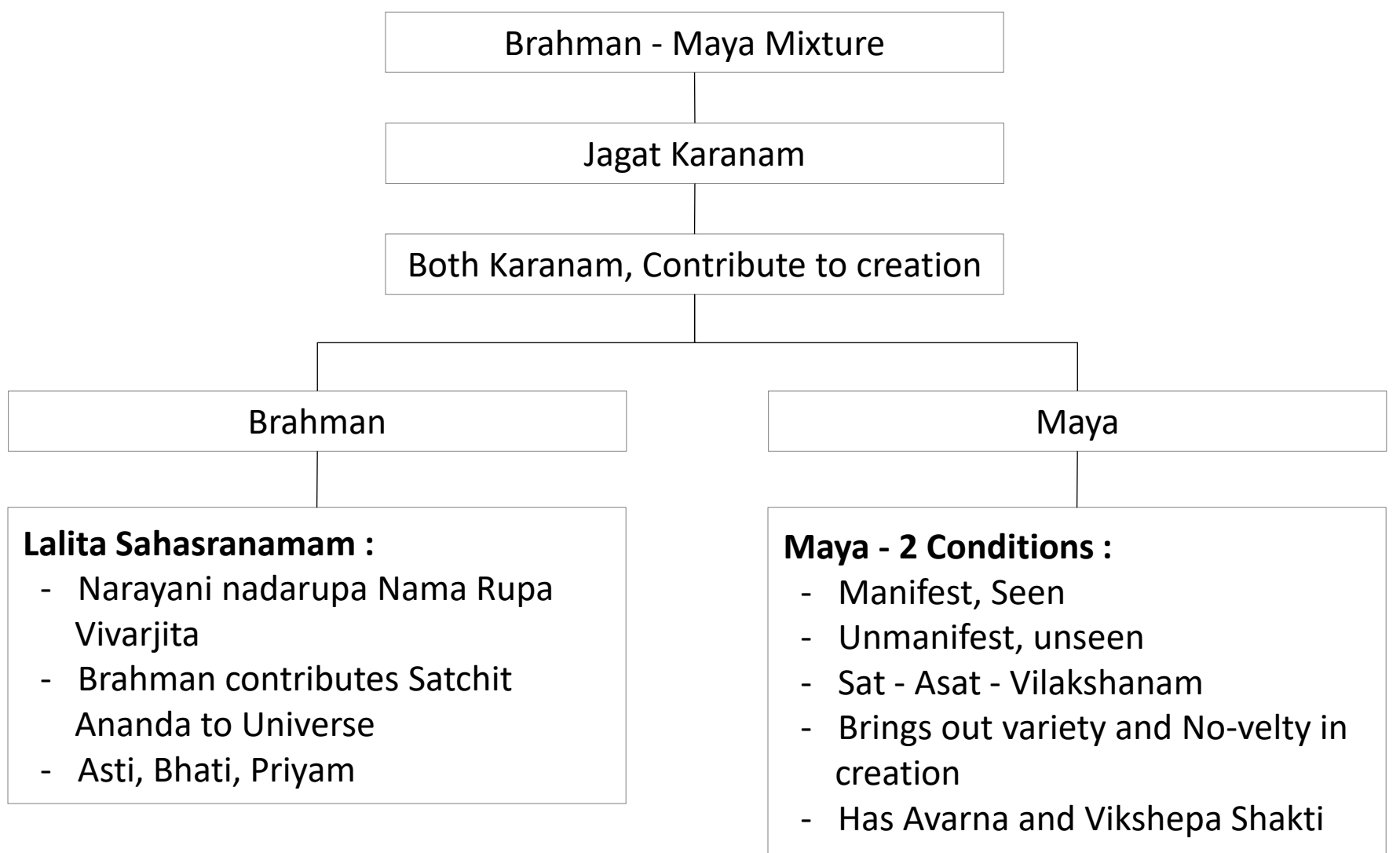
मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- Supported by maya - Brahman = Cause of Creation





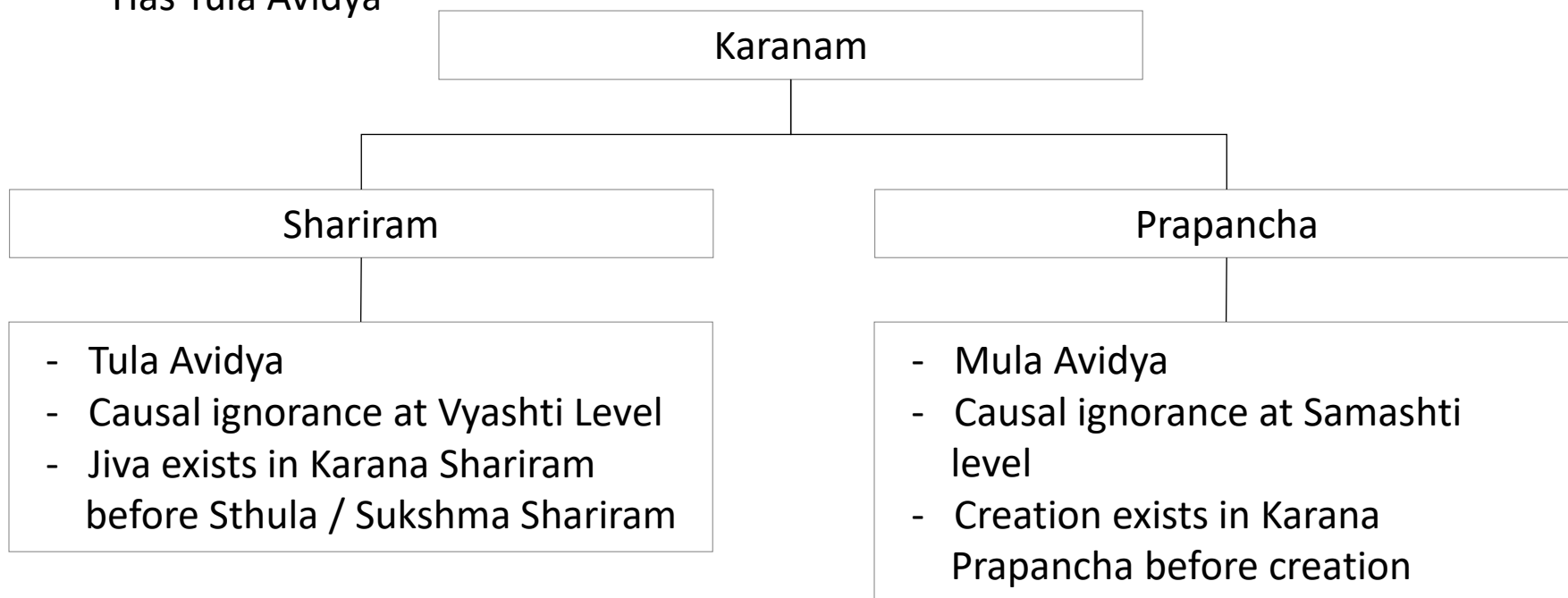
Lalitha Sahasranamam :

नारायणी, नादरूपा, नामरूप विवर्जिता ।
ह्रीङ्कारी, ह्रीमती, हृद्या, हेयोपादेय वर्जिता ॥ 70 ॥

Narayani nadarupa namarupa vivarjita ।
Hrinkari hrimati hrudya heyopadeyavarjita ॥ 70 ॥

Who is Narayani counterpart of Narayana (Vishnu). Nadarupa: Who is in the form of Nada (cosmic sound). Who as Para-Brahman is without name and form. Who is seed-syllable (Bijakshara) Hrim, which represents Bhuvaneshvari who creates, sustains and dissolves the universe. Who is endowed with modesty. Who dwells in the heart and thereby gives highest satisfaction. Who has nothing to reject nor to seek. [Verse 70]

- Causal ignorance Karana Prapancha (Agyanam before Origination of Mind)
- Produces Mind
- Has Tula Avidya



After Mind is Ignited :

- Mind Aware, not Aware of worldly things (Toola Avidya)
- Different than Svarupa Avidya (Mula Avidya)

Ignorance

Self

- Moola Avidya
- Exists in Jiva / Consciousness before creation of Mind

World of Objects, things, beings

- Toola Avidya
- Exists in Ishvara before Srishti, before Origination of Hiranyagarbha Ishvara

- Jiva in womb has Ajnanam (Vama Deva)
- Ajnanam is Supported by Brahman
- Time, Space, Objects, beings (Body - Mind) came from Brahman

Dakshinamurthy Stotram :

बीजस्यान्तति वाङ्कुरो जगदितं प्राङ्निर्विकल्पं पुनः
मायाकल्पित देशकालकलना वैचित्र्यचित्रीकृतम्
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ २ ॥

bījasyāntati vāṅkuro jagaditaṃ prāṇnarvikalpaṃ punaḥ
māyākalpita deśakālakalanā vaicitryacitrīkṛtaṃ
māyāvīva vijṛmbhayatyapi mahāyogīva yaḥ svecchayā
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 2 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) This World is Like a Sprout of a Seed Within which transforms what is Changeless state Before, appear Again as Space and Time, and endless Varieties of Pictures over it; all due to the Creation of Maya, This Unfolding of the World (from the Seed) which is Like a Play of a Magician, happens to one Who is Like a Mahayogi out of His Own Free Will (i.e. a Mahayogi can enter the state of Samadhi out of his own free will and witness the unfolding of the world when He comes out of Samadhi), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 2]

Panchadasi - Chapter 6 :

- Beautiful Painting of Maya = Nama Rupa
- Chitra Deepa Prakaranam
- Utpatti = Origination of Maya, banga = Nasha = End of Maya
- **Whole world of experiences, Rising, falling is Maya**
- Substratum = Brahman (Vivarta Upadana Karanam)
- **Always Universe = Brahman and Maya**

= Vivarta Upasana Karanam and Parinami Upasana Karanam

Srishti	Sthithi	Pralaya
- Origination	- Temporary existence - Bava vikara Rupa Satta	- End

Vikara :

- Asti, Jayate, vardate, Viparinamate, Apakshiyate, Vinishyati
- **Temporary world called Reflected Existence - Donated by Permanent existence called Brahman.**
- World has borrowed, temporary existence, continuously changing - Sthithi State
- Ishvara = Srishti, Sthithi, Laya Karanam

Taittiriya Upanishad :

यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद्ब्रह्मेति स तपोऽतप्यत
स तपस्तप्त्वा ॥ २ ॥

yato vā imāni bhūtāni jāyante |
yena jātāni jīvanti | yatprayantyabhisamviśanti |
tadvijijñāsasva | tadbrahmeti sa tapo'tapyata
sa tapastaptvā || 2 ||

To him (Bhrgu) he (Varuna) Again said: “That from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; That sleekest thou to know. That is Brahman”. He, (Bhrgu) Performed Penance; and after having done Penance..... [3 - 1 - 2]

- Subtle difference between Upanishad and Vichara Sagara

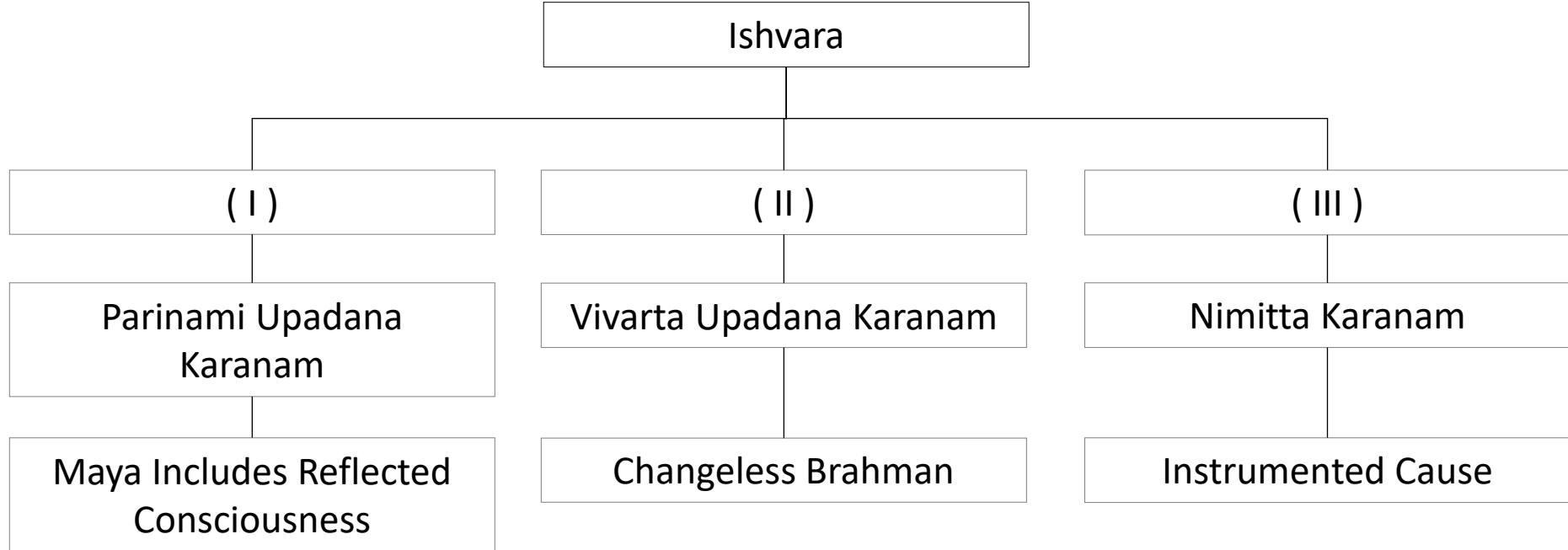
Upanishad	Vichara Sagara
Brahman = Srishti, Sthithi, Laya Karanam	Maya = Srishti, Sthithi, Laya karanam

- Both Correct, w.r.t 2 Angles

अनेनायमर्थः सिद्ध्यति – (१) मायायुक्तंचैतन्यम् ईश्वर इति वर्ण्यते। (२) स च ईश्वरो जगदुत्पत्तिस्थितिभङ्गानां हेतुर्भवति इति।

- By this Observation following idea is Established

Chaitanyam	Maya	Ishvara = World jagat
- Satyam	- Mithya Duality - Sat - Asat Vilakshanam	- Cause of Mithya World



अनयोक्त्या ‘जगतः कोऽपि कर्तास्ति वा, अथवा स्वयमेव जगदुत्पन्नम्’ इति प्रश्नस्य ‘जगतः कर्ता कश्चन जीवो वा अथवेश्वरः’ इति प्रश्नस्य चोत्तरं वर्णितं भवति।

- Ishvara is Srishti, Sthithi, Laya Karanam

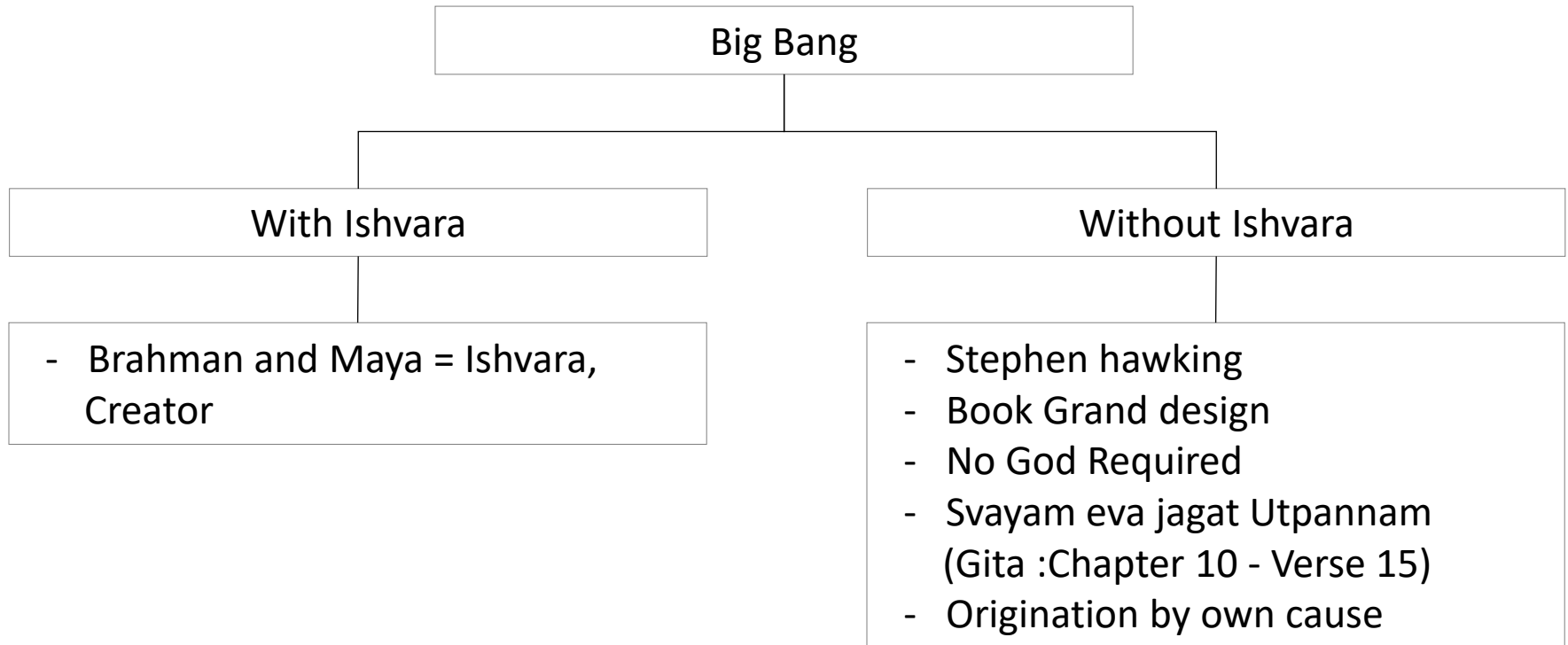
2 Questions of Page 232 Original Text Answered :

Question 1:

- Is Ishvara Body, Mind, Reflected Consciousness?

Question 2 :

- Jagataha Kopi Karta Astiva... is there Creator of world?



स्वयमेवात्मनात्मानं
वेत्थ त्वं पुरुषोत्तम ।
भूतभावन भूतेश
देवदेव जगत्पते ॥१०-१५॥

svayam ēvatmanātmānaṃ
vēttha tvaṃ puruṣōttama |
bhūtabhāvana bhūtēśa
dēvadēva jagatpatē ||10-15||

Verily, You yourself know yourself by yourself, O Purusottama, (Supreme Purusa), O source of beings, O lord of beings, O God of gods, O ruler of the World. [Chapter 10 - Verse 15]

Question 3 :

- Jagataha karta jiva or Ishvara?
- Is god another Living being like us?

Answer :

- Jiva not creator
- Jiva Does not have resources to create entire Universe
- During Pralaya Jiva is There
- Jiva Existed with Karana Shariram
- No Sthula, Sukshma Shariram

Previous Pralaya :

- Jiva existed with Ishvara
- Ishvara = Karana Prapancha Sahita Chaitanyam
- Jiva has Karana Shariram, can create a few confusions
- Ishvara alone is cause of Macro Universe.

Topic 384 - 385 :

(आ. ३८४-३८५) ईश्वरः सर्वज्ञः सर्वशक्तिमान् स्वतन्त्रश्चेति वर्णनम् —
(३८४) ईश्वरस्य सर्वज्ञत्वादिविशेषणानि

More features of Jagat Karana Ishvara :

i) Sarvajnyaha :

- Omniscient Brahman not Sarvajnya, Ishvara = Sarvajna
- What is potentially not there, can't come in creation
- Internet, 5G in Potential Creation = maya
- Locus of Knowledge = Maya has Vrutti Jnanam in Unmanifest condition
- All Branches of knowledge = Vrutti Jnanam

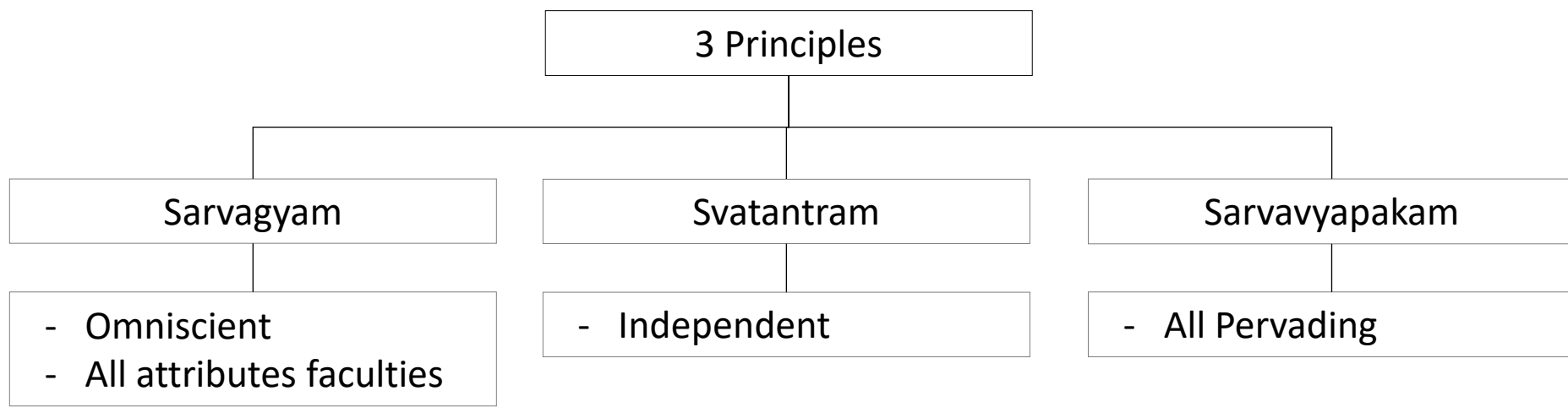
i) Ishvara = Omniscient - Maya Sahitam

ii) Ishvara = Sarva Shaktiman :

- All powers in Maya, energy, electricity, lightening
- Potentially exist in Maya, Store house, infinite power with Stars, Milky way, galaxies
- Maya principle = Part of Ishvara

iii) Ishvara = Svatantra :

- Ishvara is Controller, never controlled
- Uncontrolled controller, unbossed boss



— जगतः कर्तेश्वरः। जगत् स्वयं नोत्पन्नम्। कर्तारं विना यदि जगद्भवेत्तदा कुलालमन्तरेणापि घटो जायेत। अतो जगतः कर्ता कश्चिदस्ति। (१) स च कर्ता सर्वज्ञः। यो यस्य कार्यस्य कर्ता स तत्कार्यं तदुपादानं कारणं च ज्ञात्वैव करोति। तस्माज्जगतः कर्तापि जगत्तदुपादानकारणं च ज्ञात्वैव जगदुत्पादयति। इत्थं यस्माज्जगतः कर्ता जगत्तदुपादानकारणं च जानाति तस्मात्स सर्वज्ञः।

- Sarvagyanaha = Jagat Karta
 - = Upadana Karanam
 - = Creator of world
 - = God
- World does not originate by itself - No Big bang
- Without creator if world Originates, everyday we will see pots Originating without potter

- No Furniture without Carpenter
- No Building without Builder

• **Purposeful things do not Originate by themselves**

- Purposeful, well designed is this Universe, not an accident
- It must have Nimitta Karanam - intelligent cause

• **Don't imagine god like potter, Carpenter, Builder behind clouds**

God	God
<ul style="list-style-type: none"> - Theology - With name / form - In Puranas, Vishnu, Shiva - Only for Puja 	<ul style="list-style-type: none"> - Philosophy - Principle - Satyam Jnanam Anantham - To know truth
Karta Ishvara	Maya
<ul style="list-style-type: none"> - Sentient has knowledge - Brahman - Nimitta Karanam - Knows entire Universe - Sarvajnyaha - Carpenter / Gold Smith 	<ul style="list-style-type: none"> - Insentient, Prakirti - Upadana Karanam - Jadam - Sarva Shaktiman

Both Required for creation by god

- Ishvara modifies Maya into world

स जगतः कर्ता सर्वशक्तिमांश्च। अल्पशक्तिभिर्जीवैरस्य जगतः सृष्टिर्मनसाप्यचिन्त्या। अतोऽद्भुतस्य जगतः कर्ता अद्भुतशक्तिमान्। इत्थं जगतः कर्ता सर्वशक्तिमान्। स स्वतन्त्रश्च। योऽल्पशक्तिः स पराधीनो भवति। सर्वशक्तिमांस्तु न पराधीनो भवति। तस्मादयं स्वतन्त्रः। इत्थं च जगतः कर्ता सर्वज्ञः, सर्वशक्तिमान्, स्वतन्त्रश्च। तमेव ईश्वर इति वर्णयन्ति।

i) Sarvajnyaha, Omniscient, over :

- Sarvashaktiman, Svatantram

ii) Creator is Sarva Shaktiman, omnipotent :

- Jiva has Punitive knowledge and power, can't imagine creation
- Can appreciate one aspect of creation through a Pinhole, See insignificant part
- Bhagawan has Adbuta Shakti

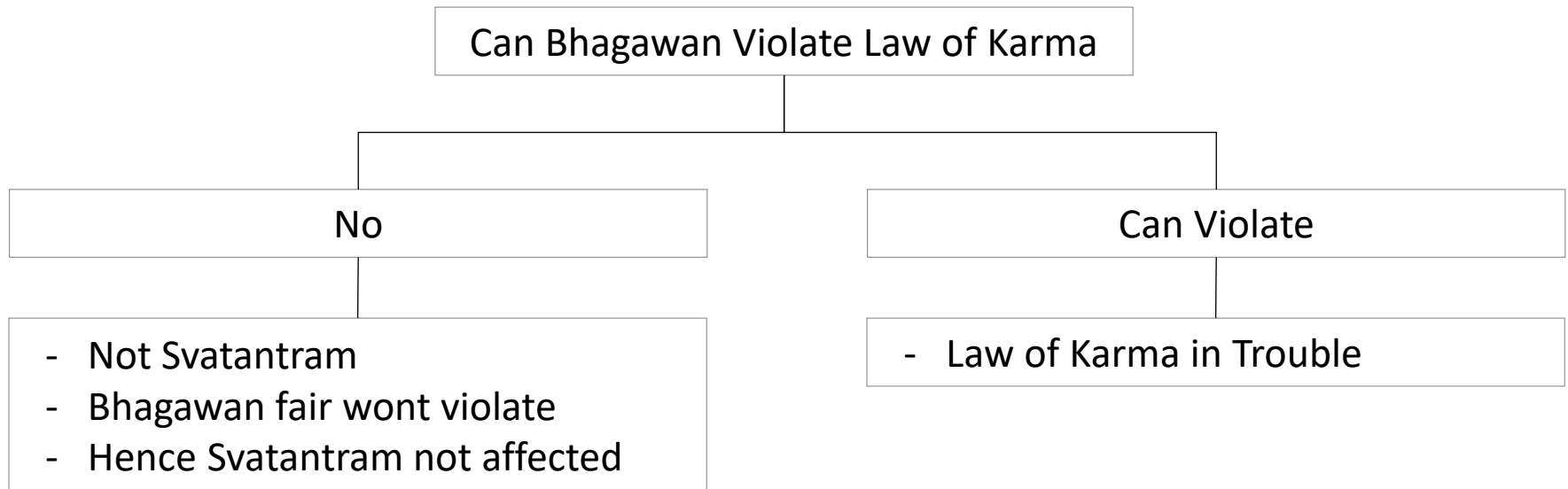
Gita - Chapter 10 and 11 :

- Bhagawan is Omnipotent
- Existence, Consciousness is Omnipotent
- Existence, Consciousness has tremendous power, seen in Several forces

iii) Svatantram :

Jiva	Bhagawan
<ul style="list-style-type: none">- Under control of several forces- Vulnerable to water, temperature	<ul style="list-style-type: none">- Master of forces- Svatantram

- Bhagawan Omnipotent, Omnipresent, Svatantram but depends on Jivas Karmas to create Universe as per law of Karma



Topic 385 :

(३८५) अल्पज्ञत्वादिधर्मविशिष्टो जीवो न जगतः कर्ता —

Ishvara	Jiva
i) Omniscient Sarvagya ii) Omnipotent Sarva Shaktiman iii) Independent Svatantra	i) Alpi Scient, Parviscient alpagnya ii) Alpi Potent Parvipotent Alpa Shaktiman iii) Dependent Paratantra, Paradhine Asvatantra - Opposite attributes - Can't be cause of Universe

- Jiva = Limited knowledge, Power, Dependent
 - Jiva = Consciousness
 - Ishvara = Consciousness
- } Paramartikam
- At level of Consciousness, no difference

Difference	No Difference
- At Maya Level - Vyavaharika - Ishvaras Support is Maya - Maya = Sattva Pradhana	- Consciousness Level - Paramartika - Jivas Support is Avidya - Avidya = Rajo and Tamo Pradhana

- Actual Jiva not different from Ishvara

- Upadhi makes a seeming difference

Yadyapi :

- Even though Limited but not real in Jivatma
- Limitations belongs to Avidya - Body - Mind Complex
- Limitations falsely transferred to Jiva - Chaitanyam
- Only apparent difference

Crystal	Atma
Appears Coloured due to Proximity of Flower	Appears Limited due to Proximity of Body - Mind - Thoughts

Revision 346 : Topic 385 :

- Jiva Svarupa over
- Ishvara - Cause of world, creator of world with Maya Shakti
- Jiva - Not creator, Skill - Knowledge Power Limited, controlled by many forces
- Jiva in reality same as Ishvara, essential Nature - Consciousness
- Limitations belong to Medium - Body - Mind - Complex through which Jiva is Operating
- Limited knowledge in functioning medium is Avidya
- Karana Shariram has limitation of Aavarna Shakti, it is operative in Jiva, non-operative in Ishvara.

- Limitation - Vyavahrika Satyam not Paramartikam

- **We transfer limitation of medium to Consciousness**

- Transferred limitation of Kama, Krodha, Lobha, are transient, not real
- Flower transfers colour of Crystal because it is Proximate
- Jiva has no limitation in himself
- Expression not factual

Example :

- Colourless Sky appears Blue
- Limitless Jiva appears Limited
- Immortal Jiva given name, confused transferred Limitation, Adhyasa
 - Jiva becomes Jnani
 - Free from Jeeva Status
 - Jeevan Mukta
- Jiva Status = Delusion

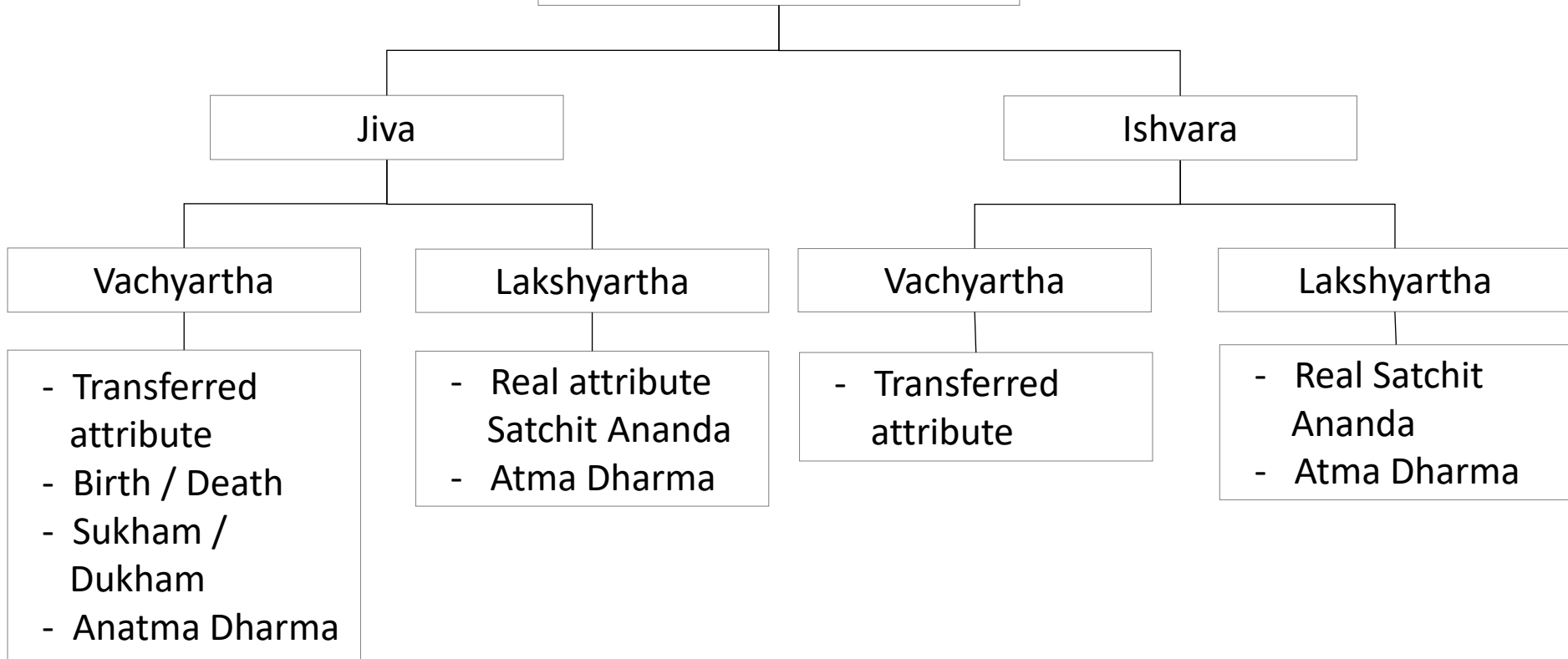
What is Glory of God?

- God
- Consciousness
- Has transferred Attribute Sarvagatvam Sarva Shaktiman, Svatantram
- Ishvara takes no attributes on himself

- No Branti, Delusion
- Has Maya medium
- Avarana Does not function
- Only Vikshepa Shakti in operation
- Hence Ishvara has no limitations
- Jiva has limitations
- Maya Kruta Sarvagataha...

- **Ishvara has Omniscience and knows Omniscience not my real nature**
 - **Omniscience is because of power of maya, transferred attribute, Adhyasa, not there really, Ishvara knows**
- Elaborated later in Vichara Sagara - Page 305

Mahavakya Vichara Sagara



- Huge portion... Jahati, Ajahati, Baga Tyaga Lakshana coming later

एवं च जगतः कर्ता न जीवः। किन्त्वीश्वर एव।

- In this way, god alone is creator of Universe
- He has the right medium, Screen Driver, instrument, Maya medium
- Jiva has no medium, instrument
- Jagat Karta is Ishvara, not Jiva

Topic 386 :

(३८६) ईश्वरो व्यापको नित्यश्च – स चेश्वरो नैकदेशमात्रे वर्तते। किन्तु सर्वत्र व्यापकोऽस्ति। ईश्वर एकदेशमात्रे वर्तत इत्यङ्गीकारे स ईश्वरोऽनित्यो भवेत्। यस्य देशतोऽन्तोऽस्ति तस्य कालतोऽप्यन्तोऽस्तीति नियमात्। यदनित्यं तत् कर्तृजन्यमिति नियमा- दीश्वरस्यानित्यत्वे तस्यापि कश्चन कर्ता अनङ्गीकर्तव्यो भवेत्।
ईश्वरस्य कर्ता कश्चिदस्तीत्येतन्न घटते। तथा हि –

Features of Ishvara - Creator of Universe :

i) Vyapakaha - All pervading

ii) Nitya - Eternal :

- Ishvara can't be located in one Place
- Brahman (Cause) exists before creation of time Space (Effect)
- For location, need space - Space is evolute, not Anaadi, has beginning and end
- Brahman = Anaadi
- Brahman in Vaikuntam also, not only in Vaikunta, all pervading
- If located, what is wrong?

a) What is located is limited :

- It is here not there
- Here and there concepts w.r.t Body not Consciousness.

b) If Space then time limitation :

- 2 Sides of one coin

c) Can't give form also because time wise no Limitation, nityam :

- Form = Boundary, limitation
- Puranas - Vaikunta - Vishnu - Shiva Darshan - Maya Krutam, Mithya not Satyam

Keno Upanishad :

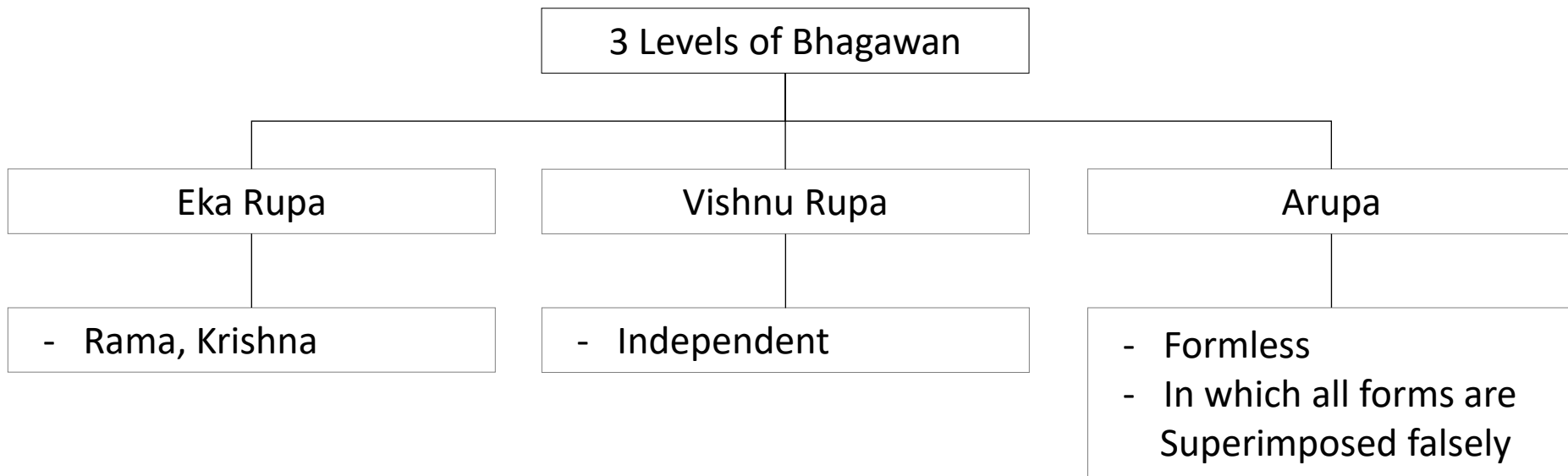
यत्प्राणेन न प्राणिति येन प्राणः प्रणीयते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ८

*Yat pranena na praniti yena pranah praniyate
tadeva Brahma tvam viddhi nedam yadidam-upasate*

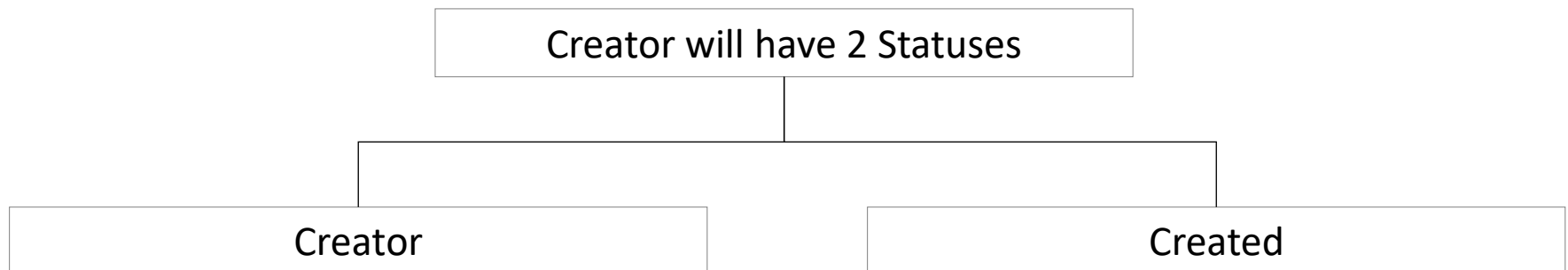
That which one breathes not with his breath, but by which breath is breathed... know That to be Brahman and not this, which people do worship here. [Chapter 1 - Verse 8]

• Perceived god not real god

- God useful to purify mind, transcend mind
- Ishvara can't have location, form, time = Logical Rule Niyama
- Krishna born on Ashtakam, Arohana to Svarga = Temporary, impermanent Krishna



- Yatu Anityam Tatu Kartru Janyam...
- If impermanent then some cause, creator required
- If Ishvara = Anitya = Born - created, creator Required
- Creators creator will be required will have logical problems



6 Logical Problems :

i) Atma Ashraya Dosha

ii) Anonya Ashraya Dosha

iii) Chakrika Dosha

iv) Anavastha

v) Vinigamana Viraha

vi) Prag Lopaha Dosha

- Tarqa Drushti is the Student

(9) ईश्वरस्येश्वर एव कर्तेत्यङ्गीकारे आत्माश्रयदोषः स्यात्। स्वयमेव क्रियायाः कर्ता (आश्रयः) स्वयमेव क्रियायाः कर्म (विषयः) च यदि भवति तदा आत्माश्रयदोषः। यथा कुलालः क्रियायाः कर्ता घटश्च कर्म तथा सर्वत्र क्रियायाः कर्ता कर्म च भिन्नावेव। न तु तयोरेकत्वमस्ति। तथा चेश्वरस्योत्पत्तौ तस्यैव कर्तृत्वकर्मत्वयोरभ्युपगमे आत्माश्रयदोषः सुस्थिरः। कर्म नाम कार्यम्। कार्यस्य विरोधी दोषः। आत्माश्रयश्च कार्यस्य विरोधी। तस्मात्स दोषो भवति। तस्मादीश्वरस्यान्यः कर्ता अङ्गीकर्तव्यः।

Tarqa Drishti :

- Expert in Logical reasoning

1st Possibility :

- Atma Ashraya Dosha

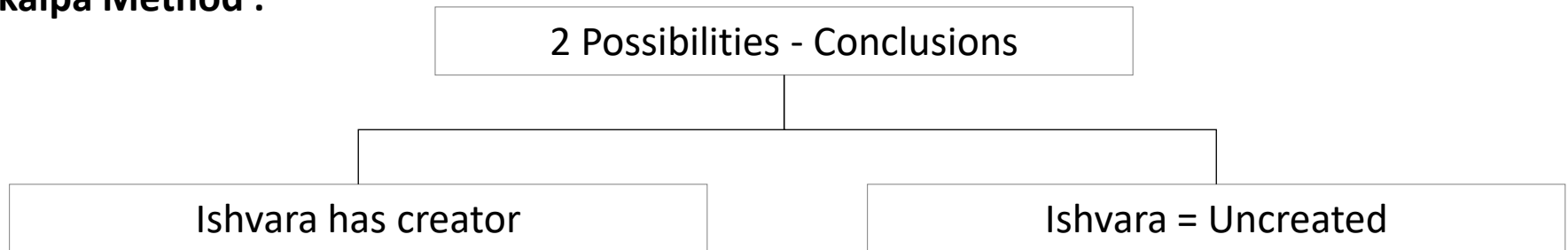
a) Ishvara is limited being Located somewhere :

- Spatial limitation comes with timewise limitation
- Ishvara will become temporary, if someone is his creator

Analysis Here :

- Who is creator of Ishvara?

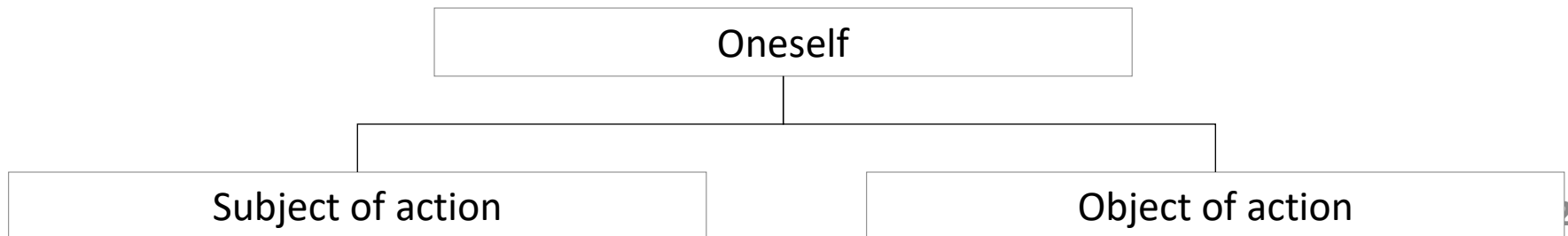
Vikalpa Method :



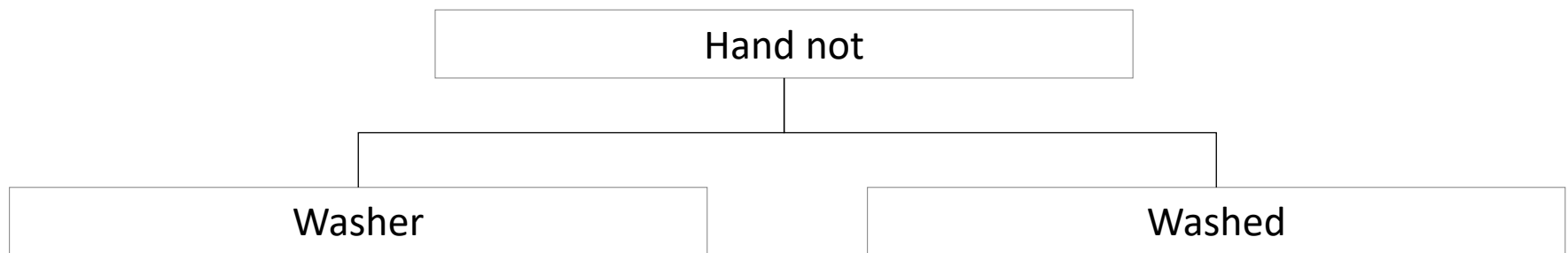
1st Possibility :

a) Ishvara creator of Ishvara :

- Ishvara = Self creator, creates himself
- **What is logical Fallacy? Atma Ashraya Fallacy**
- Self dependence fallacy
- Ishvara Dependence on himself to create himself

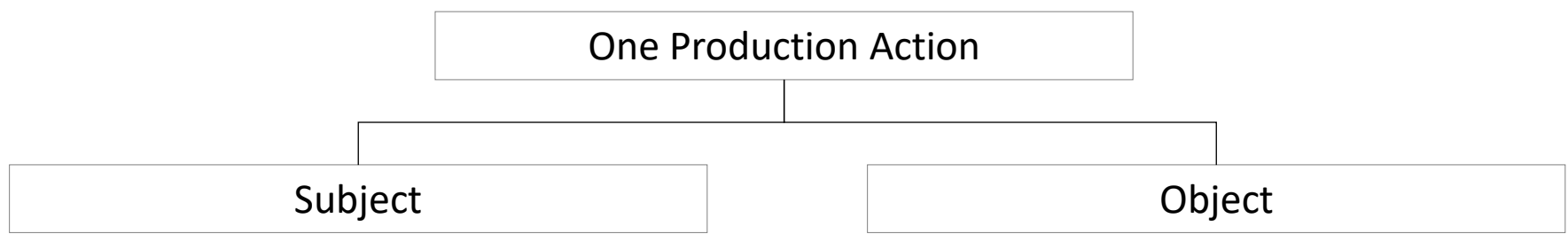


- Subject - Object - Identical for same action
- Does - Done same for one action
- Atma Ashraya fallacy discussed in Tattva Bodha
 - Seer - Not see
 - Toucher - Not touched
 - Hearer - Not heard
 - Taster - Not tasted
 - Smeller - Not smelt
- Tip of finger - Can't touch tip of finger
- Can't wash Palm with same Palm
- Eyes can't see itself



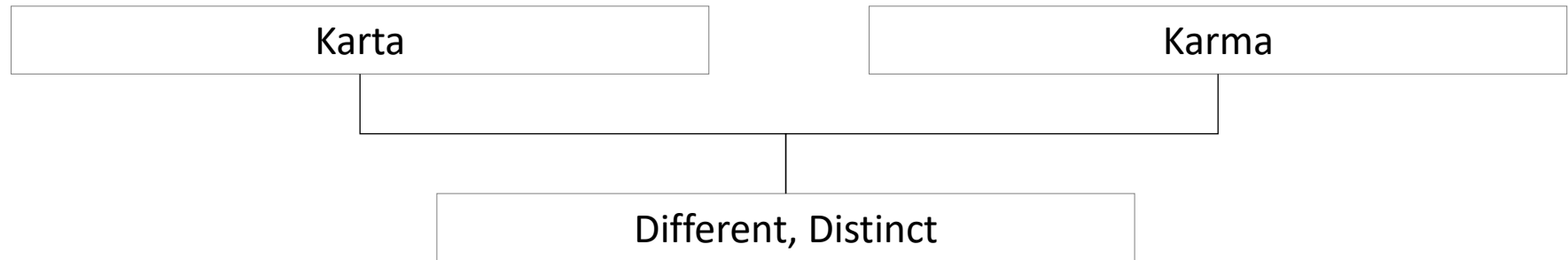
- If so, Atma Ashraya Dosha.

Potter	Pot
- Karta	- Karma - Produced Action

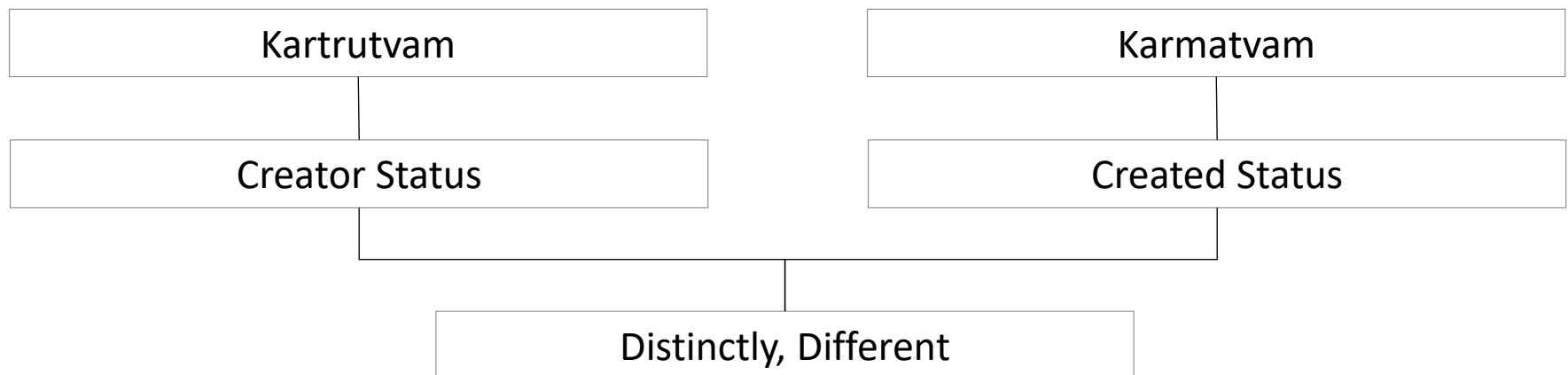


- Can't be same

- **Potter doesn't produce Potter, pot doesn't produce pot**



- If Ishvara - Creator, he can't be created



- Any obstacle to Karma = Dosha
- Self dependence is obstacle for production action

- If god is created, creator has to be Accepted

b)

Creator	Creation
- Exists before Creation	- After Creation - If god is creation - Then god not self creator

2nd Dosha : Anyonya Ashraya Dosha :

(२) स च द्वितीयः कर्ता प्रथमकर्तेव कर्तृजन्यो वाच्यः। स च द्वितीयकर्तुः कर्ता द्वितीयकर्तुर्भिन्नो वाच्यः। प्रथमकर्ता य ईश्वरः स एव द्वितीयकर्तुः कर्तेत्यङ्गीकारे अन्योन्याश्रयदोषः।

- God is creator of world, if creator is created

2nd God Creator of 1st God :

- Father - Creator of Son
- Son - Creator of father
- Mutually each one creator

Seed creates tree, tree creates seed

- This is Anyonya Ashraya mutual dependency
- 2 Poor People can't borrow and Start business
- 3rd Creator creates 2nd is Anavastha Dosha

Revision 347 :

(२) स च द्वितीयः कर्ता प्रथमकर्तेव कर्तृजन्यो वाच्यः। स च द्वितीयकर्तुः कर्ता द्वितीयकर्तुर्भिन्नो वाच्यः। प्रथमकर्ता य ईश्वरः स एव द्वितीयकर्तुः कर्तेत्यङ्गीकारे अन्योन्याश्रयदोषः।

Topic 383 :

- Gives Definition of Ishvara as Creator of Universe, all Pervading Consciousness Principle, with Unique Power
- Maya Power, Moola Avidya, in which entire Universe exists in Potential form
- Ishvara Creator of Time, Space and Universe

• **Consciousness and Maya = Ishvara**
= Creator of Universe (Including time and Space)

What is nature of Ishvara?

- Creator himself not created entity, Adi Karta, Akrutaha Bavati
- This is what Guru wants to establish
- If Ishvara created entity what are 5 Logical problems?

i) Atma Ashraya Dosha (Self Dependence) :

- Ishvara Created himself

Creator	Created
Exists before time	Exists after time

- Was both existent, Non-existent

Example :

- I can't borrow from another beggar and Start Business
- Lender, Borrower has to be different

ii) Anyonya Ashraya Dosha (Mutual) :

- Creator created by 2nd Creator
- Mutual Dependence
- Who created 2nd - 1st one

iii) Chakrika Dosha (Cyclic) :

- Creator 3 - Created 2

(३) तस्मात्तृतीयकर्ता कश्चनाङ्गीकार्यः । तस्य तृतीयकर्तुः कर्ता द्वितीय- कर्तेत्यङ्गीकारे पुनश्चान्योन्याश्रयदोषः । प्रथमकर्तेत्यङ्गीकारे चक्रिकादोषः । चक्रभ्रमणवत् (१) प्रथमकर्ता द्वितीयकर्तृजन्यः, (२) द्वितीयकर्ता तृतीय- कर्तृजन्यः, (३) तृतीयः प्रथमजन्यः, (४) स प्रथमकर्ता पुनरपि द्वितीय- जन्य इत्येवंरीत्या कार्यकारणभावभ्रमणसम्भवात् । चक्रिकास्थले सर्वेषां परस्परापेक्षत्वान्न किञ्चिदपि सिद्ध्येत् । अन्योन्याश्रयस्थले द्वयोः परस्परा- पेक्षास्ति । एकस्य सिद्धिं विनान्यस्य सिद्धिर्न भवति ।

- Creator 3 Created himself or no 1 (Atma Ashraya Dosha)
- Cyclic Dependence - 1 - 2 - 3 - 1 - 2 - 3
- 3rd Creator - Created by 1st
- Musical Chair - Creator will not Stay in one Place, vague, no Conclusion

Anyonya	Chakrika
2 Juggling	3 Juggling

Example :

- Dictionary meaning Garrulous, Loquacious, Voluble Talkative, Garrulous

(४) तस्मात् यथा (९) कुलालस्य कर्ता न स्वयमेव भवति। किन्तु तस्यैव पितैव भवति तथा प्रथमकर्तुरीश्वरस्य अन्यः कर्ता वाच्यः। (२) कुला- लस्य पिता न स्वपुत्राज्जातः। किन्त्वन्यस्मादेव पितुर्जातः। तथा द्वितीय- कर्तापि न प्रथमकर्तुर्जातः किन्त्वन्यस्मादेव कर्तुर्जातो वाच्यः। (३) कुला- लस्य पितामहो न कुलालात्, न वा कुलालस्य पितुर्जातः। किन्तु चतुर्थात् (यः कुलालस्य प्रपितामहस्तस्मात्) जातः। (४) तथैव तृतीयकर्ता न प्रथमकर्तुर्न वा द्वितीयकर्तुरुत्पन्नः। किन्तु चतुर्थात्कर्तुरुत्पन्नो वाच्यः। तस्य चतुर्थस्य कर्तुरन्यः पञ्चमः कर्ताङ्गीकर्तव्यः। एवम् अनवस्थादोषो भवति। अनवस्था नाम धारा = प्रवाहः। कर्तुर्धाराया अङ्गीकारे जगतः कर्ता अयमेव इति निश्चयो न स्यात्। यस्य कस्यचित् जगतः कर्तृत्वेनाङ्गीकारे युक्तिर्नास्ति। युक्त्यभाव एव विनिगमनाविरह इत्युच्यते।

iv) Anavastha Dosha regress infinitum :

- Can't Say - 1 - 2 - 3 - 1

Example :

- Potter - Pot
- Father
- Grand father
- Great Grand father
- 1 - 2 - 3 - 4 - 5 - 6
- No Original Creator, Anavasta Dosha self - Mutual, Cyclic - Non-finality
- Chain without beginning end
- Which Particular god is creator? Kartuhu Dhara - Flow of Creators will be there
- In Religions - No Specific God Vishnu, Shiva - No Logic

v) Vinigamane Viraha Dosha :

- Logical Inconclusiveness, Might = Right
- Therefore theology is Dangerous

• Vedanta : Abide in thinking intellect as the Power of Sentient Consciousness

- Srotravya, Mantavya, Nididhyastivyaha
- Blind theology = Blind Belief, can't tolerate Questions
- I am Responsible for manifest, Unmanifest Universe as Brahman, Pure Consciousness with Maya Shakti

- No Adi Guru or 10th Guru... it is Renunciation of Logic
- Vinagamana Vivahaha - Fallen
- Absence of Conclusiveness, Inclusiveness is 5th Dosha
- Atma Ashraya, Anyonya, Chakraha, Anavastha, Vinigama Viraha, Doshas

vi) Vinigamane Viraha Dosha : Prag Lopaha Dosha :

अन्ये केचिदेवमाहुः — धारायाः क्वचिद्विश्रान्त्यङ्गीकारे यस्मिन् कर्तरि धाराया अन्तोऽङ्गीक्रियते स एव जगतः कर्तृत्यङ्गीकर्तुमुचितम्। ततः पूर्व- तनाः सर्वे कर्तारो निष्फलाः। अयमेव प्राग्लोप इति कथ्यते। कर्तृधारा- विश्रान्त्यवधिभूतकर्तुः प्राग्भाविनामभावः प्राग्लोप इत्युच्यते। एवञ्चेश्वरस्य देशतोऽन्तवत्त्वाभ्युपगमे तस्योत्पत्तिरङ्गीकार्या भवेत्। ईश्वरस्योत्पत्त्यङ्गीकारे च आत्माश्रयादिदोषा आपतन्ति। तस्मादीश्वरस्य देशतोऽन्तो नास्ति। किन्त्वीश्वरो व्यापकः। अत एव नित्यश्च।

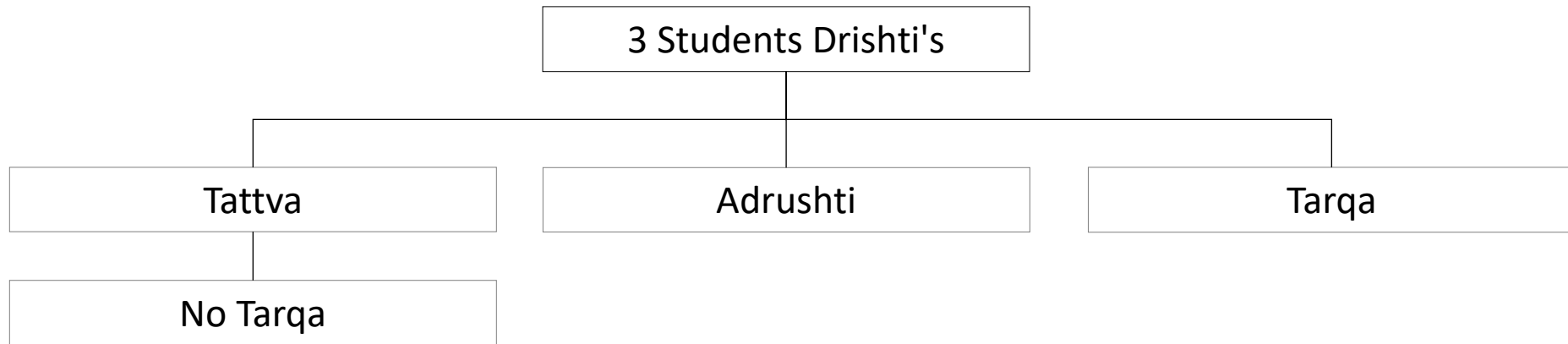
- Real teaching for Tarqa Drushti in this Section, Very Logical
- Beginningless, Endless Candidates to be creator
- No Logic to identify is Vinigamana Virahaha
- If you ignore Absence of Logic Choose anyone in Random, Luck Dip, no logic will be there
- Previous Discarded as Creator, Meaningless
- Discarding = Prag (Previous), Lopaha Dosha (Meaningless)

Who is Greatest?

- Brahma Vishnu Shiva

Vedanta (Smarthas) :

- None of them
- All have logical fallacies
- No creation without Substance, or Destruction and so on...
- Creator at Random will have to be chosen without reason as Creator, other creators erased, redundant - Nishpahalam
- This is 6th Dosha - Prag Lopaha



Problem :

- If god is living being, located in a Place will have arrival, departure in time, Limited
- Father in heaven, Devi....
- Vishnu - Vaikunda, Shiva - Kailasha, Brahma - Brahmaloaka, Krishna - Goloka Prindavan
- Wrong concept - who is cause of Creator?

Mandukya Upanishad :

- Abolishes - Cause - Effect theory
- Ajativada
- Space - Time - 2 Sides of one Coin

Origination of God has 6 Fallacies :

i) Atma Ashraya

ii) Anonya Ashraya

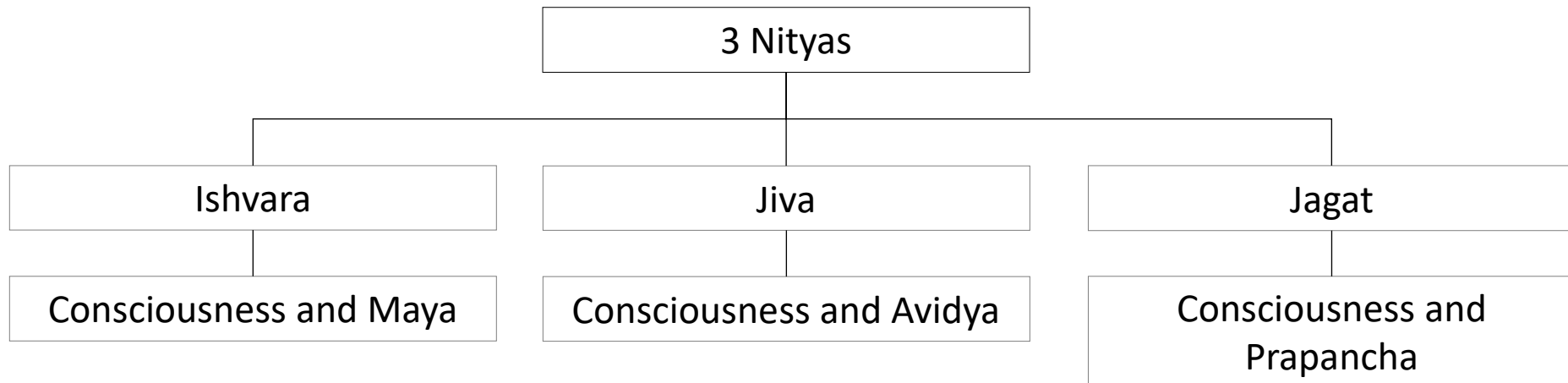
iii) Chakrika Dosha

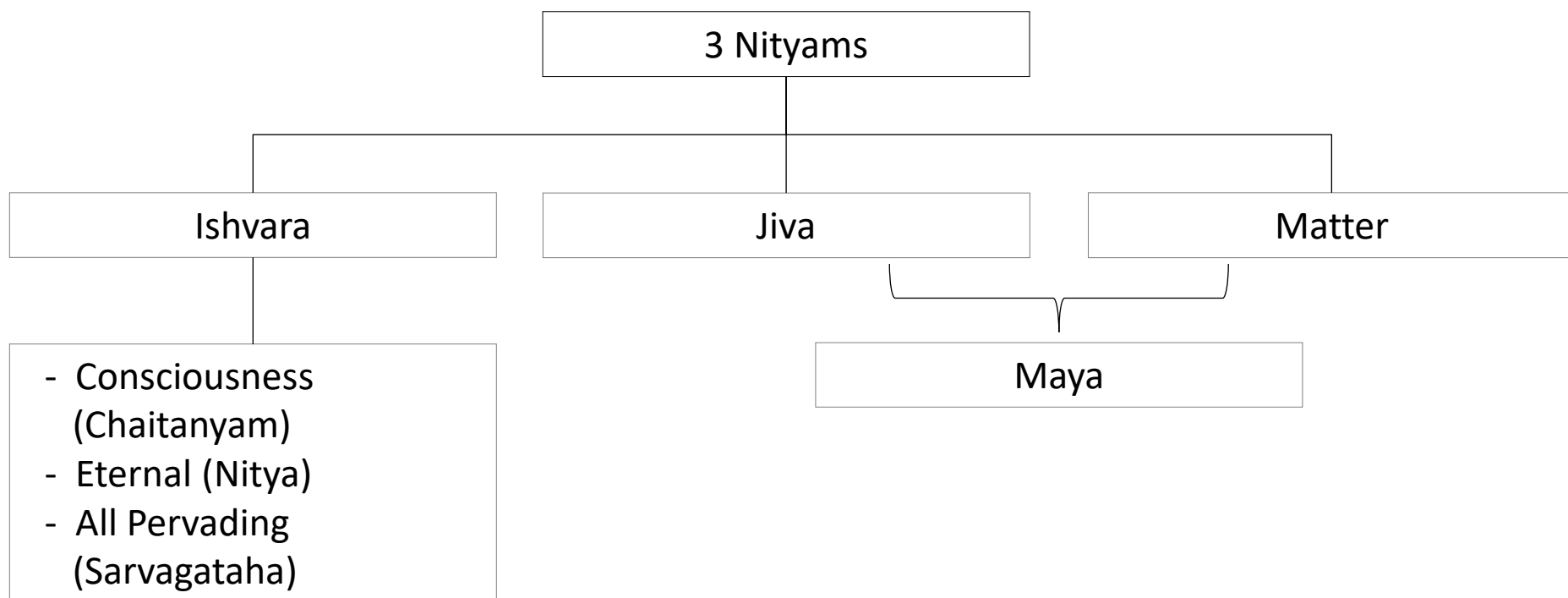
iv) Anavastha Doshad

v) Vinigamane Viraha

vi) Prag Lopaha

- Therefore can't locate God
- God is Vyapakaha, all Pervading principle of Consciousness, existence, Bliss



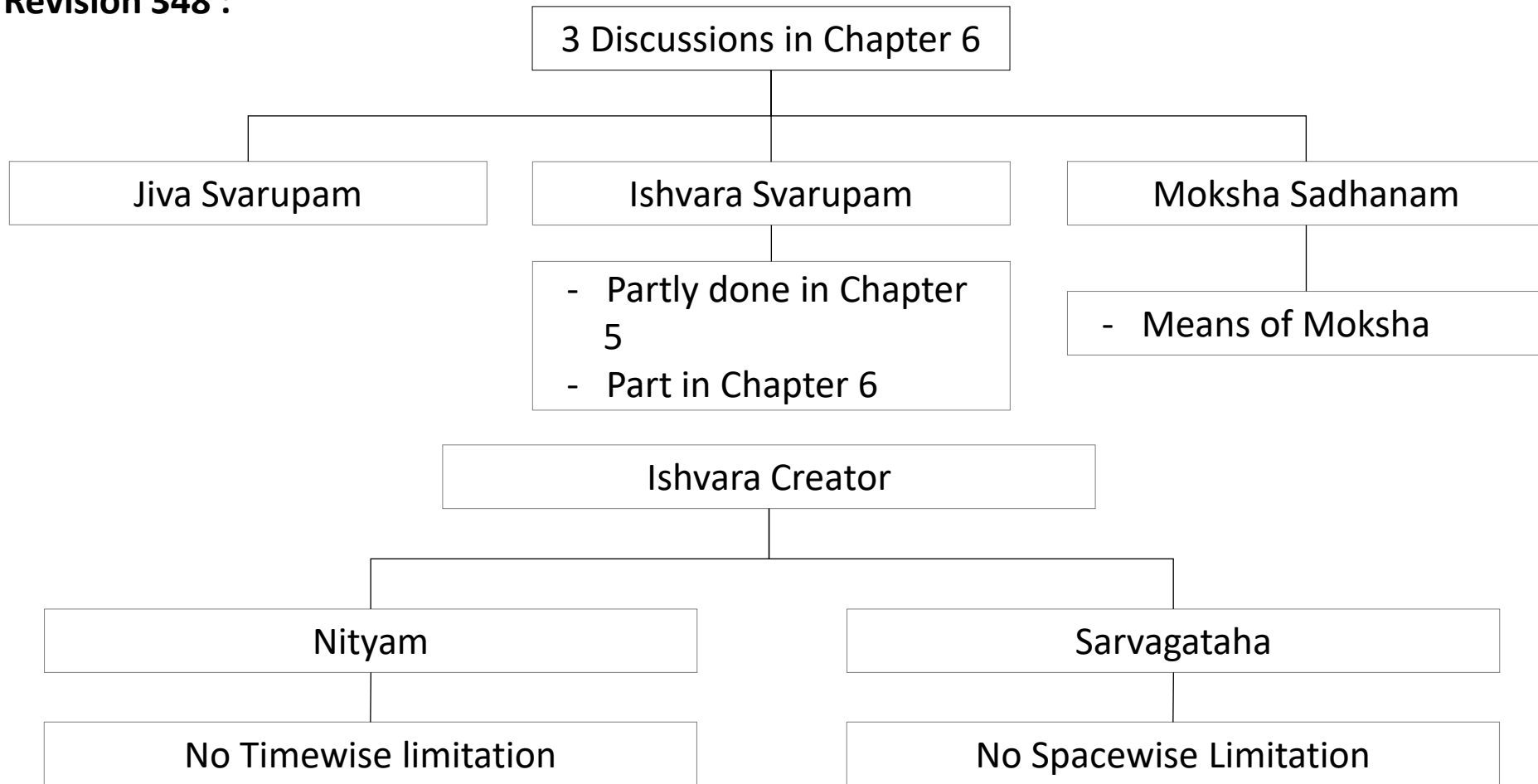


- Matter not created or Destroyed, ever exists in some form, no creation theory Possible

Conclusion :

- Brahman is independent Principle
- Maya is dependent on Brahman.

Revision 348 :



- If you don't accept this then Bhagawan, real Living being, beyond clouds
- Located god for Puja and meditation Accepted in Vedanta
- Adharam Madhuram... Ok for karma and Upasana, temporary compromise
- Achyuthaya Namaha, Ananthaya Namaha
- Antar Bahishcha Tat Sarvam Vyapya Narayana

Time - Space - 2 Sides of one Coin :

- If time limitation, Bhagawan Anityam, has Date of Birth, Death
- Who gave birth to God?
- Cause hunting Starts, ends in 6 Doshas

i) Atma Ashraya Dosha

ii) Anatma Ashraya Dosha

iii) Chakrika Dosha

iv) Anavastha Dosha

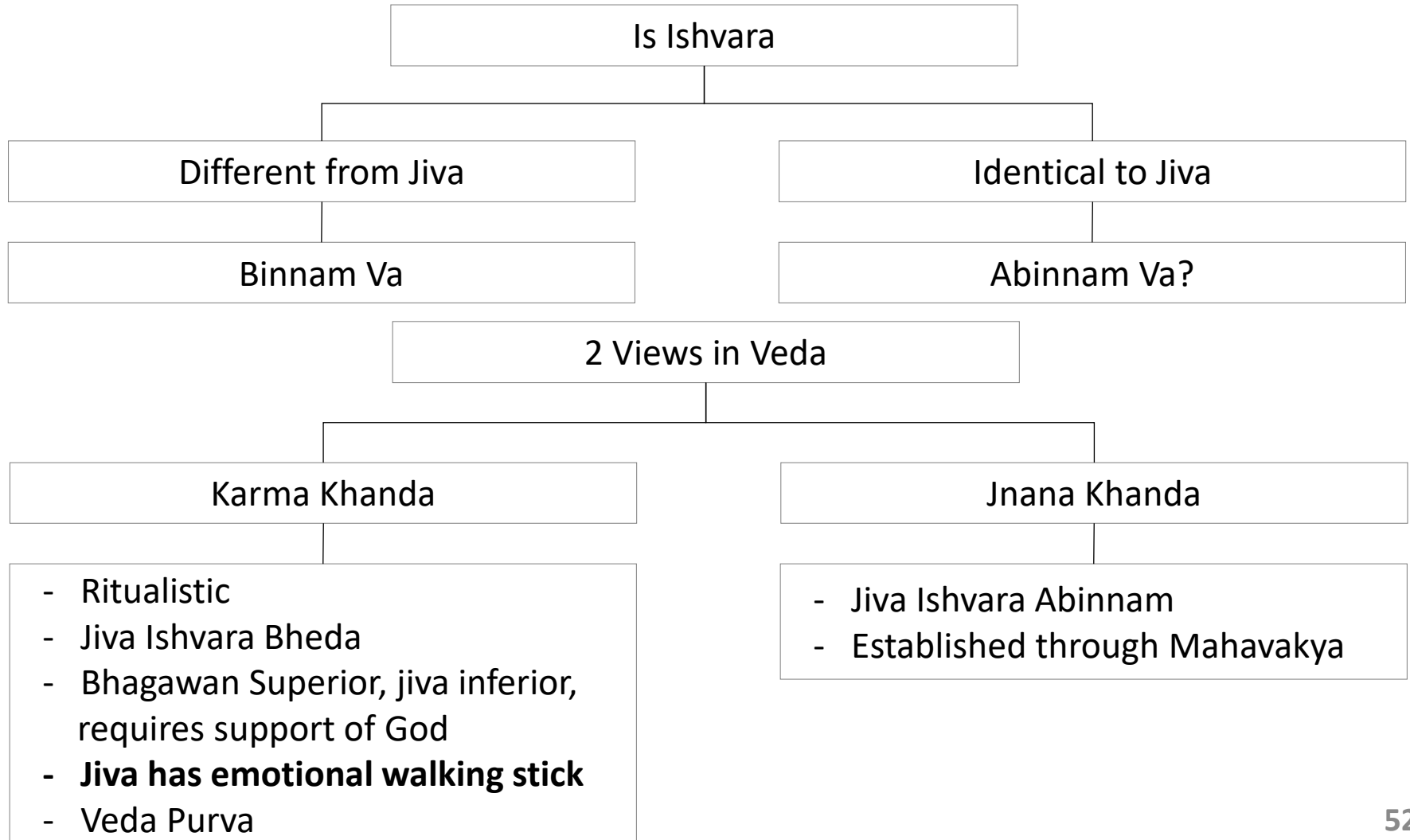
v) Vinigamane Viraha Dosha

vi) Prag Lopaha

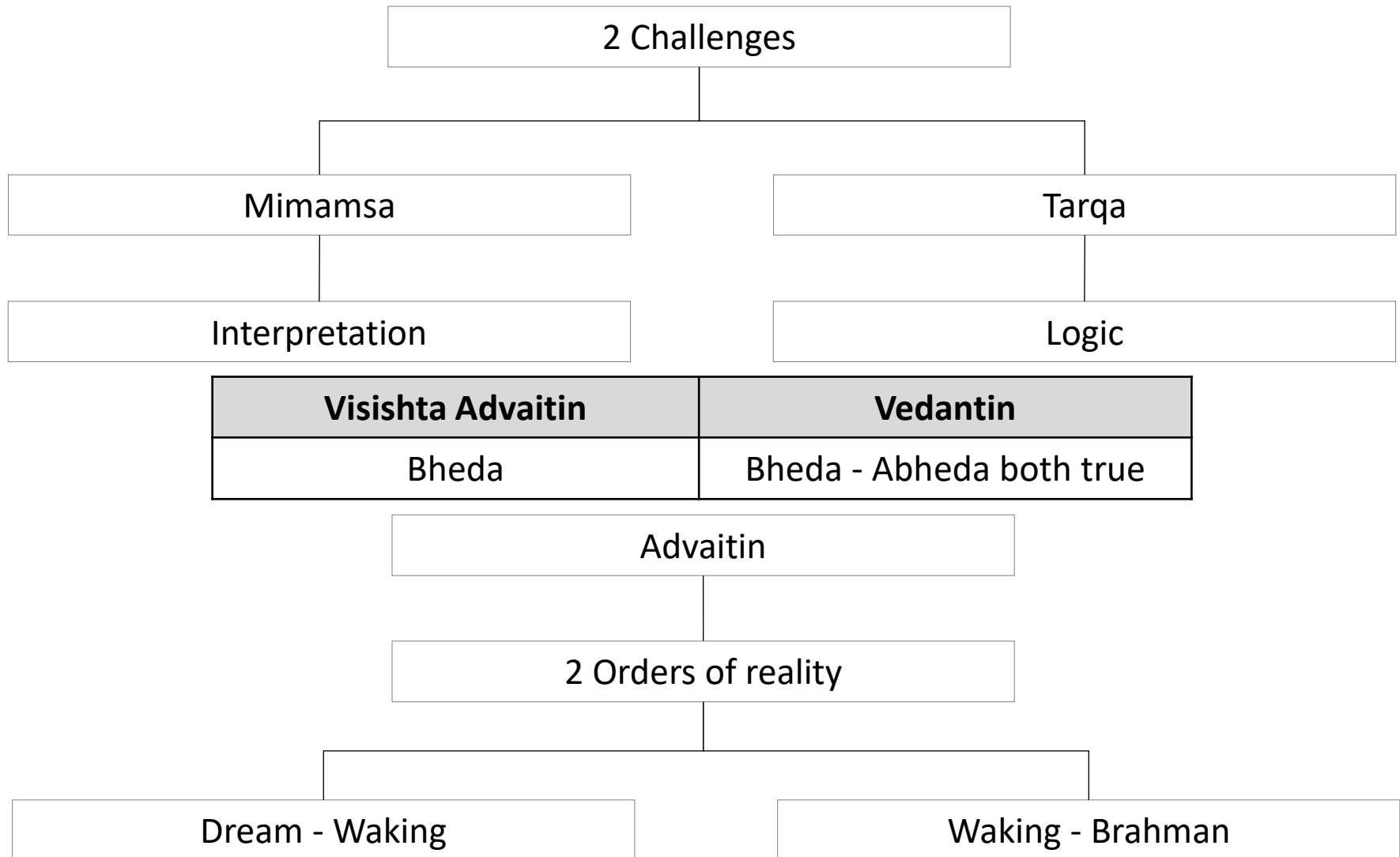
Topic 387 :

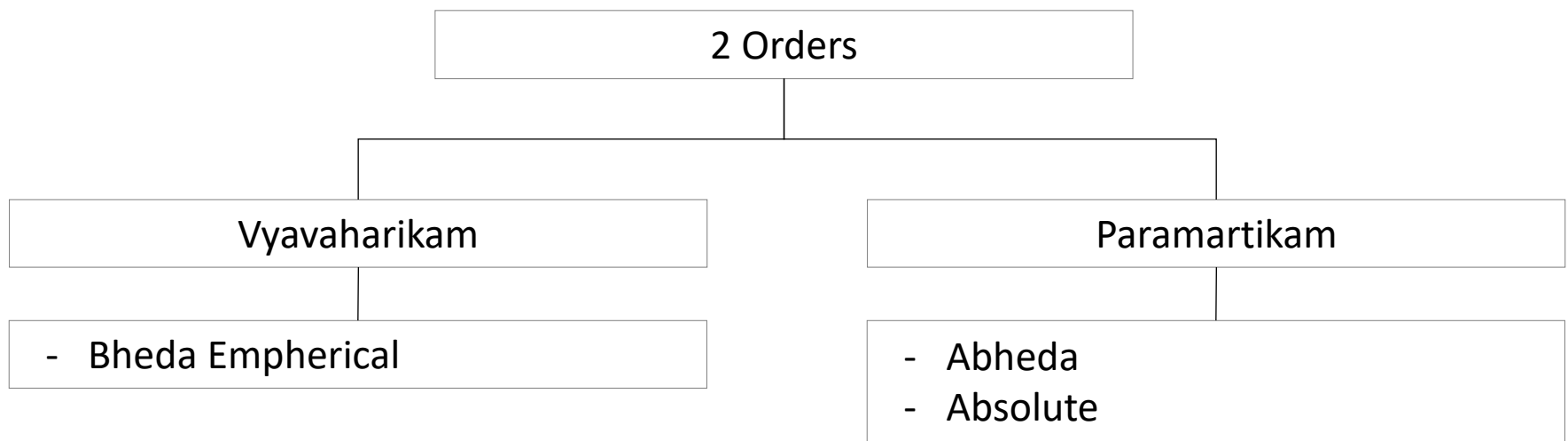
(३८७) ईश्वरस्य जीवस्य च स्वरूपतो भेदाभावः — तस्य व्यापकस्येश्वरस्य जीवस्य च स्वरूपतो नास्ति भेदः। किन्तू- पाधिना भेदोऽस्ति।

- Ishvara = Eternal, all Pervading creator of Universe



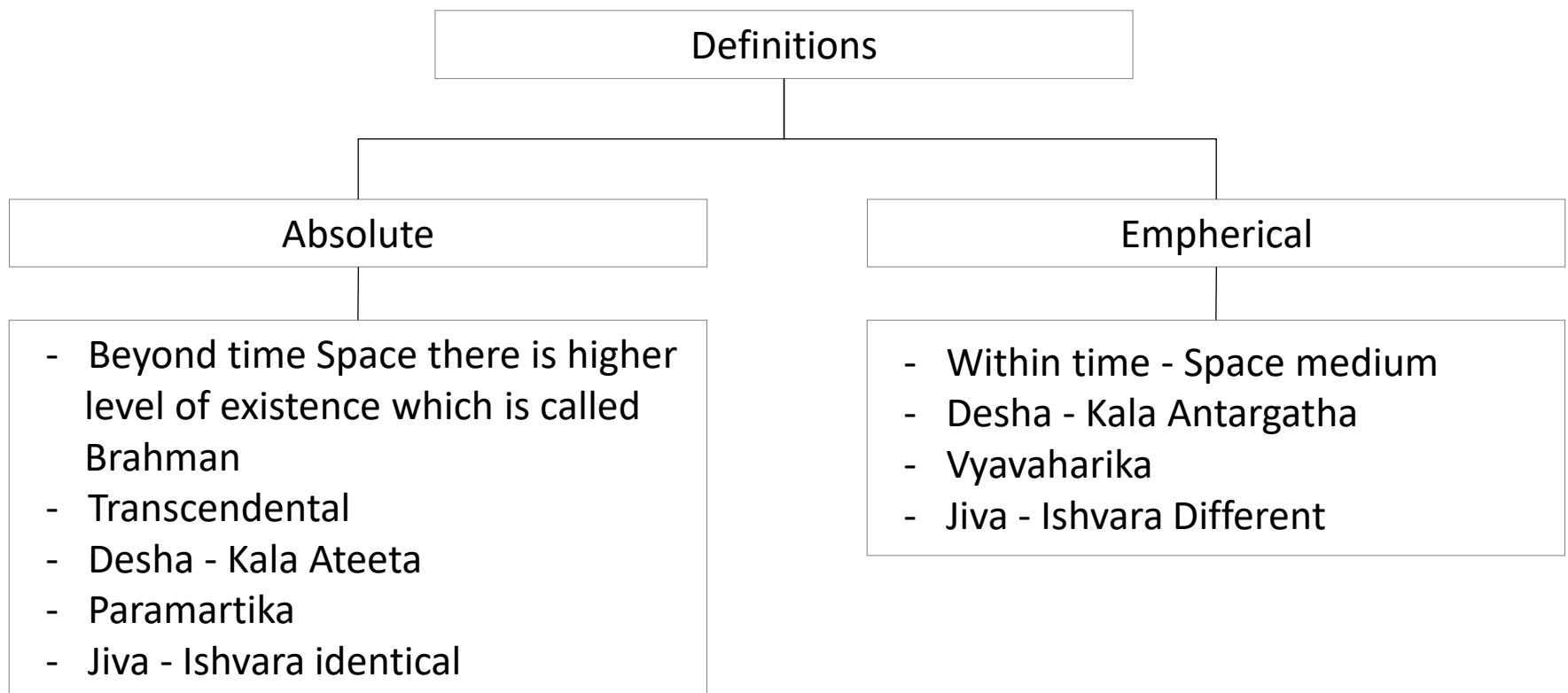
- How to reconcile contradictory, relationship - Difference - No Difference?





Absolute Level :

- Both Jiva Ishvara are Chaitanyam, Satyam, Anantham
- There exists such a Level which we are not aware of / higher Level
- Essential level
- Svata Siddha
- Svarupataha bheda Nasti



Brahma Sutra - Chapter 1 :

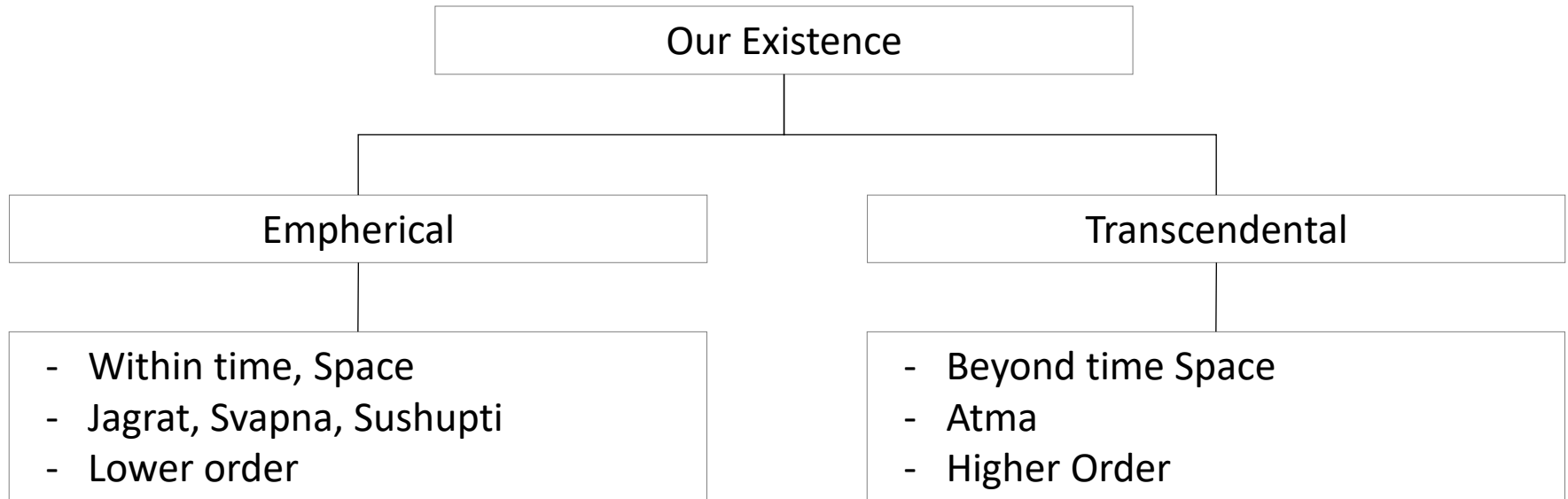
- Vyasa Establishes Bheda between Jiva and Ishvara at Vyavaharika Level
- Bheda Sthapanam
- Main Challenger to Advaitin is Sankhya - Nirishvar Vadi
- Beginner Student of Brahma Sutra may be confused by Vyavasacharya's approach of Bheda
- Wave - Ocean - Bheda - Abheda
- Jiva is Producer of karma
- Ishvara is producer of karma Phalam Karta, Dhata

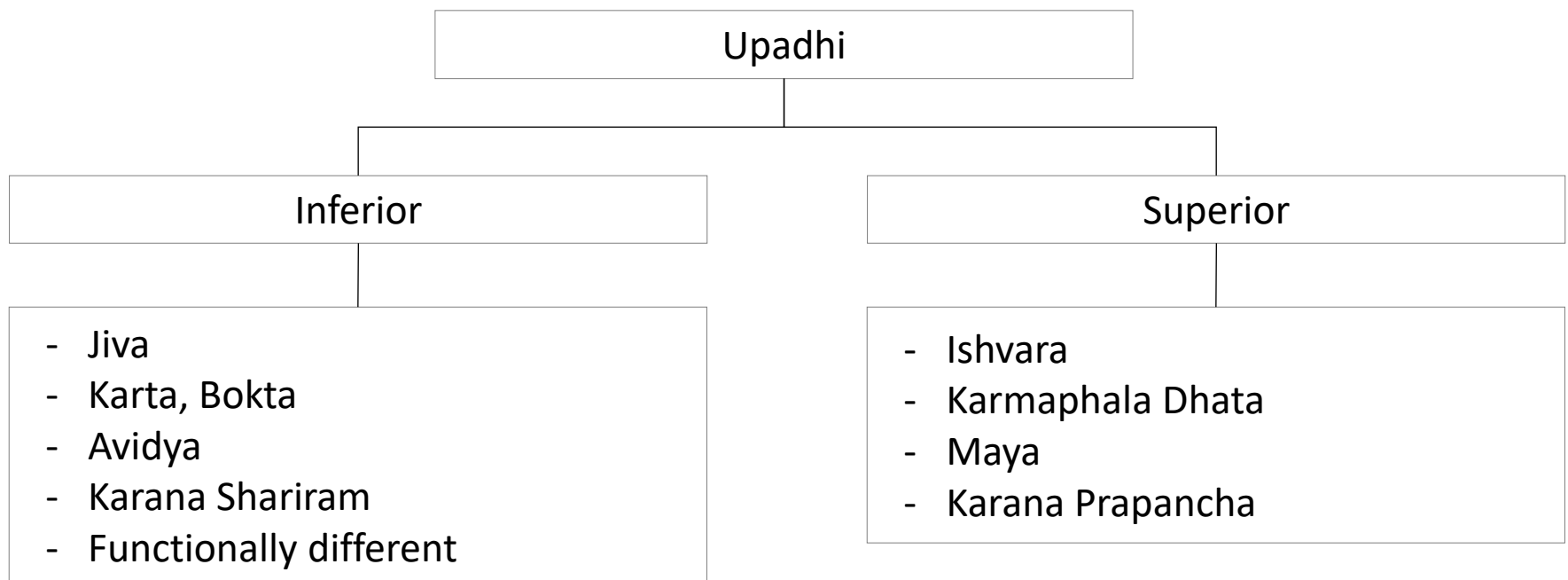
- Functional difference is there, require appropriate instrument
- Consciousness common to both, can't make functional difference
- Both need additional factor

• **Additional factor contributing to difference between the 2 is called Upadhi**

Upadhi :

- Additional factor in Jiva and Ishvara which contribute to functional
- Difference is called Upadhi





- Upadhi = Instrument, Karanam for Jiva and Ishvara contributes to function of Ishvara
- Both Jiva and Ishvara are Chaitanyam Principle only but Karanams are different
- Ishvara gives results of every action done by infinite Jivas / Infinite past Janmas
- Maya of Ishvara = Extra ordinary computer

Chaitanyam	Karanams (Upadhi)
<ul style="list-style-type: none"> - Paramartikam - Transcendental not responsible for any function 	<ul style="list-style-type: none"> - Vyavaharikam - Transactional - Responsible for functioning - Nama, Rupa, Karma - Karta, Bokta, Pramata with self ignorance - Problematic Upadhi

- **Ishvaras Upadhi**
- **Maya**
- **Has self knowledge**
- **Escapes Samsara**

- Jivas - Trapped in Samsara because of Self ignorance
- Jivas Upadhi responsible for Nama - Rupa - Karma
- Both Jiva and Ishvara are Mixture of Transcendental and Transactional
- Is there difference between Jiva and Ishvara

Advaitin

Transactional Level

- Bheda
- Empheral, respect difference
- Maya / Avidya
- Appreciate difference = While living in the world both important

Transcendental Level

- Abheda
- Absolute Level
- Know Advaitam Principle

- All transactions based on Bheda
- Life transactional why Advaitam? Abheda?

• **Advaitam - Required for Moksha, Never Possible in Transactional Level**

- At Transactional Level, continue to be a Jiva
- In Triangle format, Moksha not possible
- Powerful factor = karma

• **If I don't know Advaitam Principle, I will keep claiming I am Jiva**

- Sanchita, Agami, Prarabda
- Bank balance of karma continues

• **Keep Bheda for transactions, know Abheda for liberation**

- Karma Adrishtam, Invisible

Katho Upanishad :

यदेवेह तदमुत्र यदमुत्र तदन्विह ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १० ॥

Yade-veha tad-amutra, yadamutra tadan-viha,
mrtyoh sa mrtyum apnoti, ya iha naneva pasyati ॥ 10 ॥

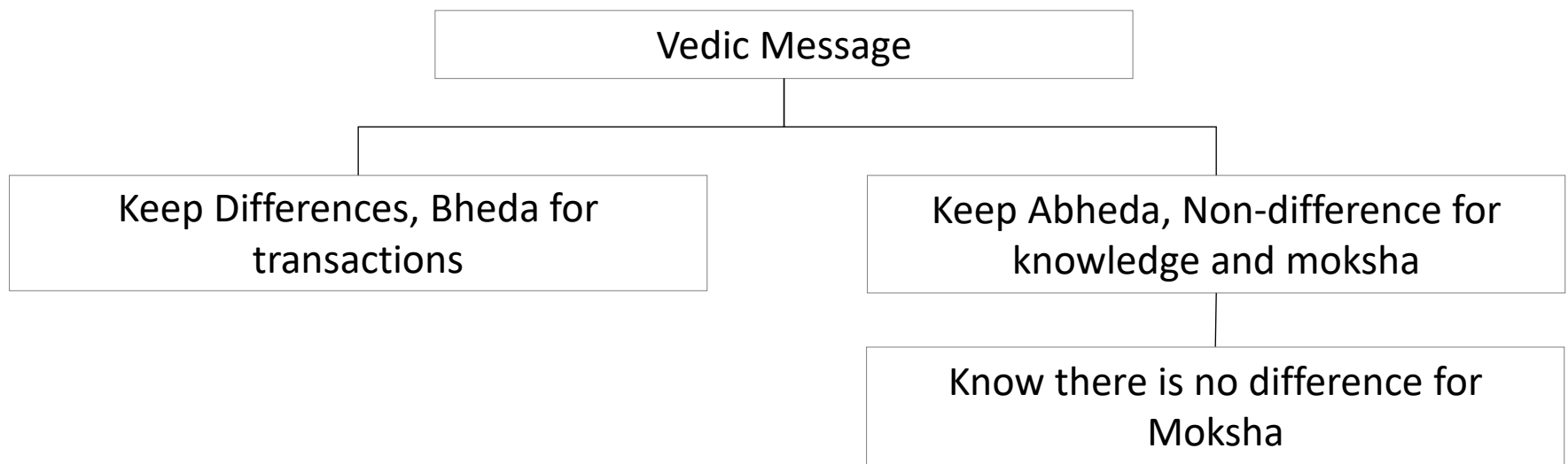
(10) What is indeed here (visible as the world) the same is there (invisible as Brahman) ; and what is there, the same is here. He proceeds from death to death who beholds here difference (between Brahman and the world). [2 - 1 - 10]

Taittiriya Upanishad :

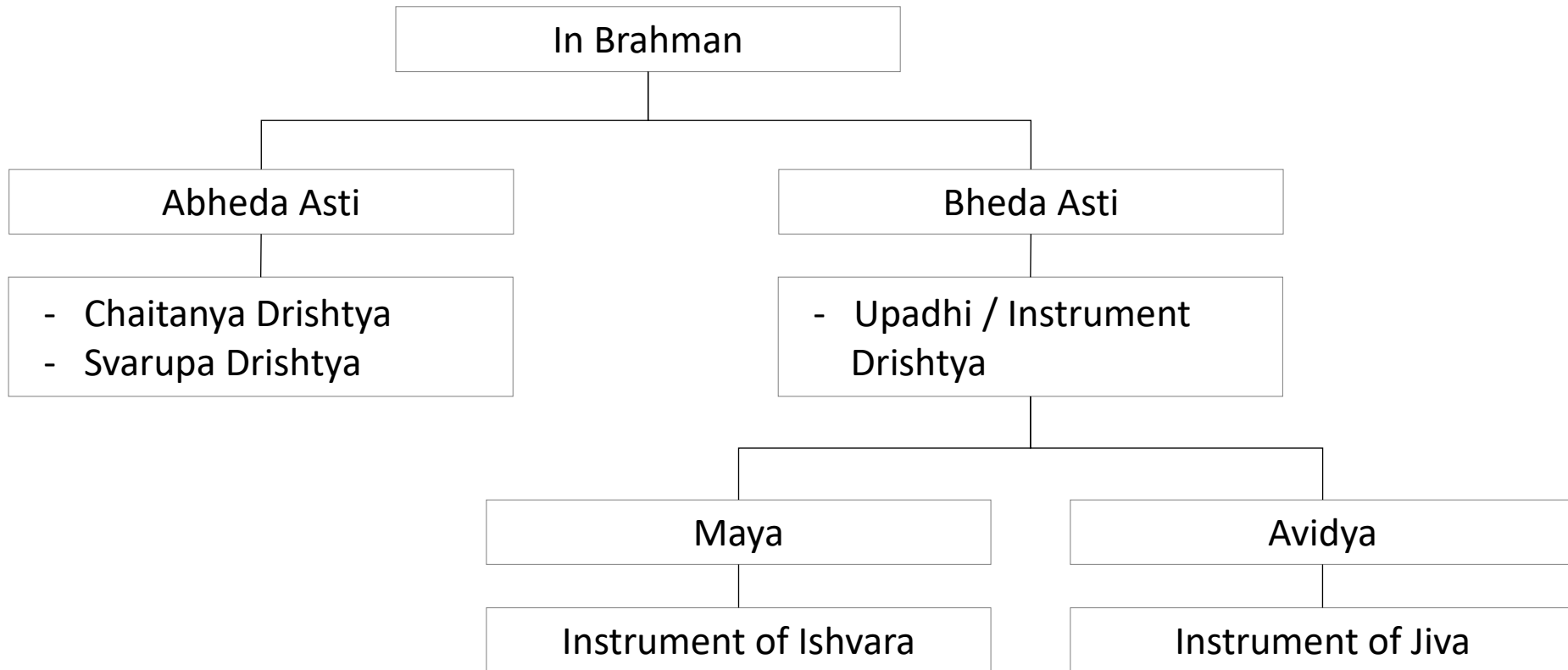
यदा ह्येवैष
एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति
यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।
अथ तस्य भयं भवति तत्त्वेव भयं
विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥ ३ ॥

yadā hyevaiṣa
etasminnadṛśye'nātmnye'nirukte'nilayane'bhayam
pratiṣṭhām vindate | atha so'bhayam gato bhavati
yadā hyevaiṣa etasminnudaramantaram kurute |
atha tasya bhayam bhavati tattveva bhayam
viduṣo'manvānasya tadapyeṣa śloko bhavati || 3 ||

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That every same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not to the same effect, there is the following Vaidika Verse. [2 - 7 - 3]

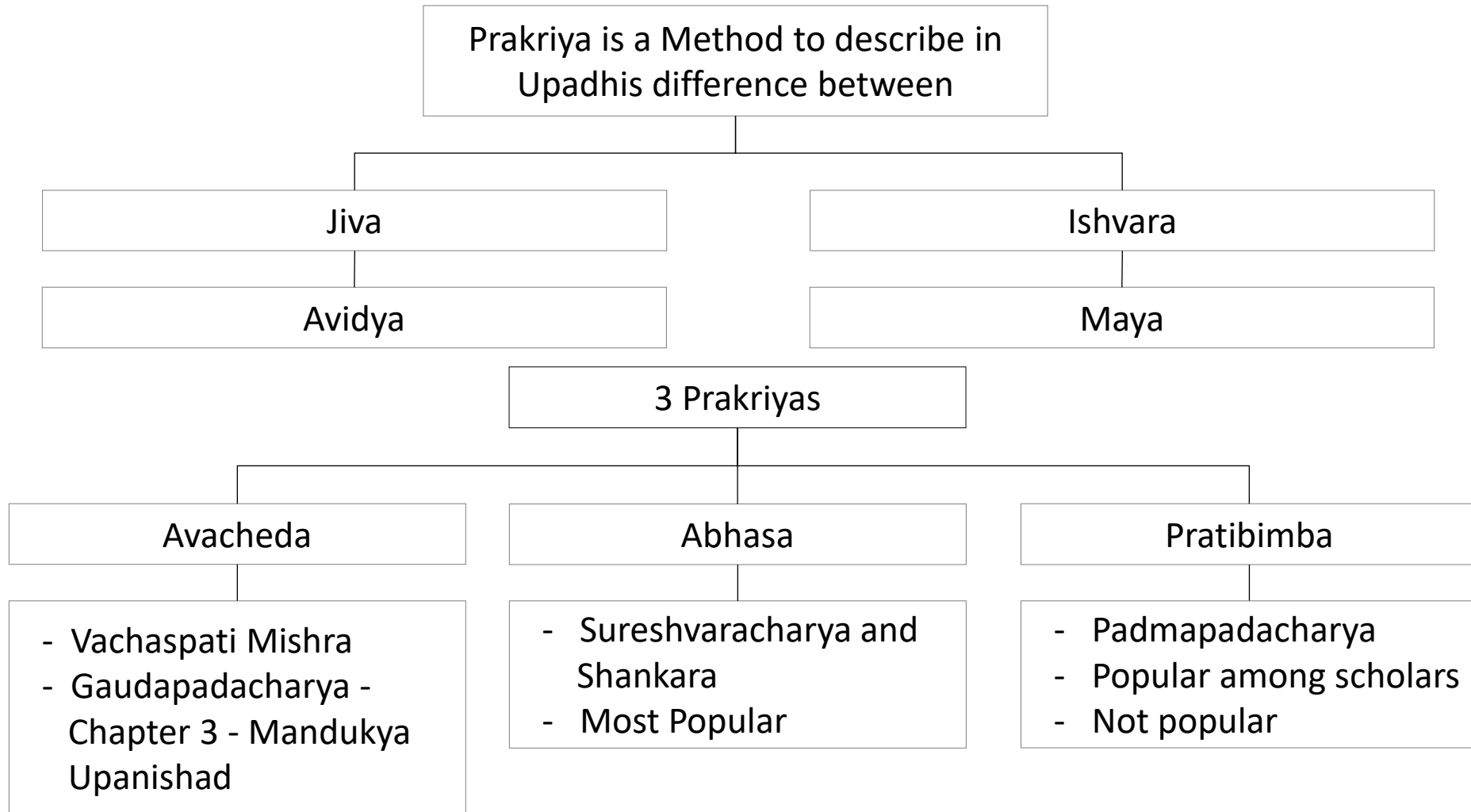


- One who intelligently uses both, Bheda and Abheda is a Jnani



Instrument has fine features :

- Upadhi and Upadhi based difference



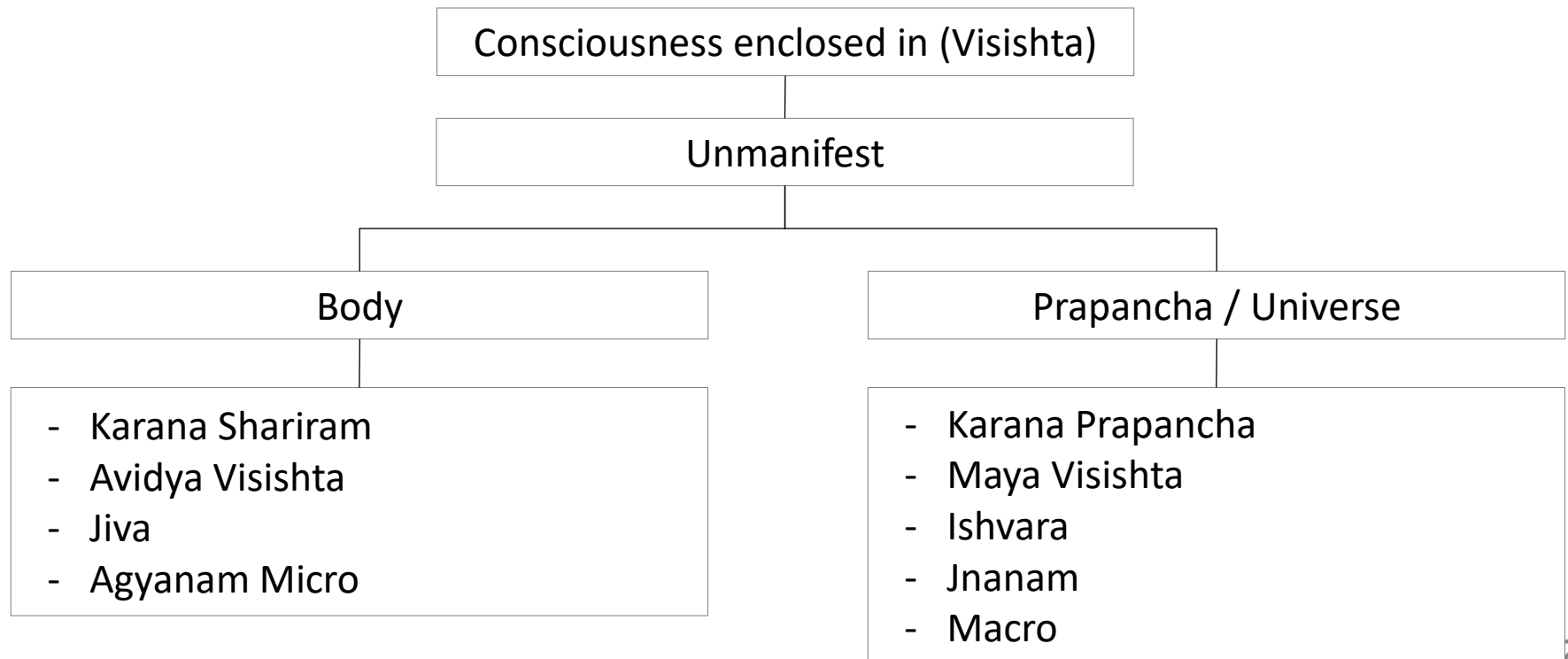
All 3 Vadas agree essentially Advaitam is the truth :

- Only to explain empherical difference, author introducing briefly here
- Elaboration later

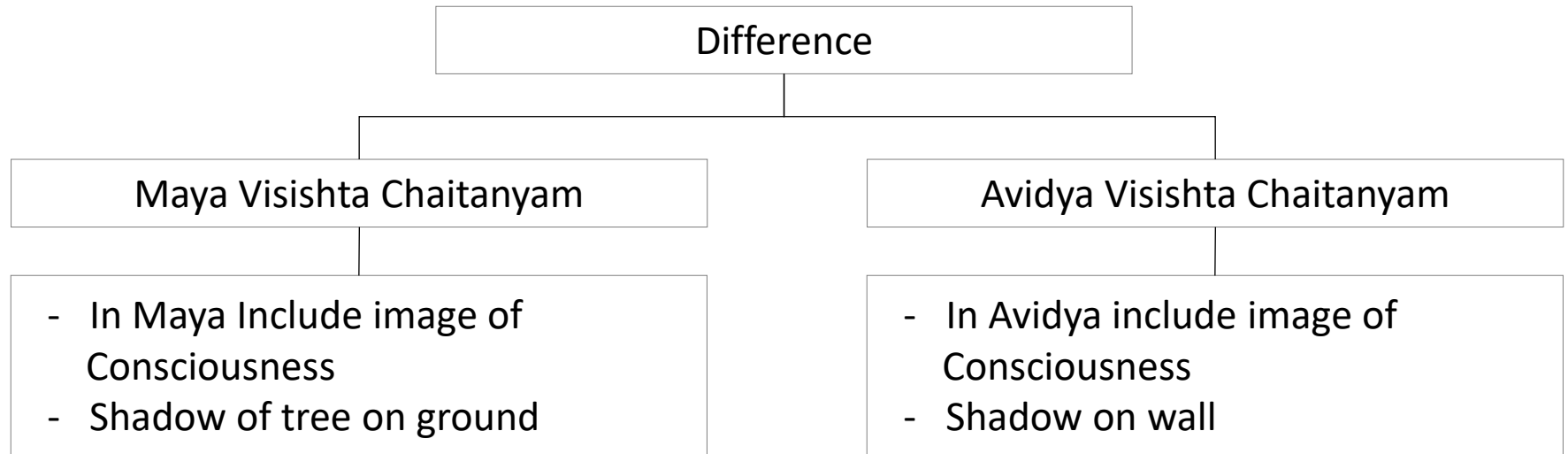
- For all pervading Ishvara and Limited Jiva (Stomach becomes all Pervading, then problem!) Svarupa Bheda Nasti
- Transcendentally, no difference, both Chaitanyam only
- At transactional level, because of Additional features, Upadhi Bheda Asti
- We respect during our at empherical level

i) Vachaspatis Avacheda Vada :

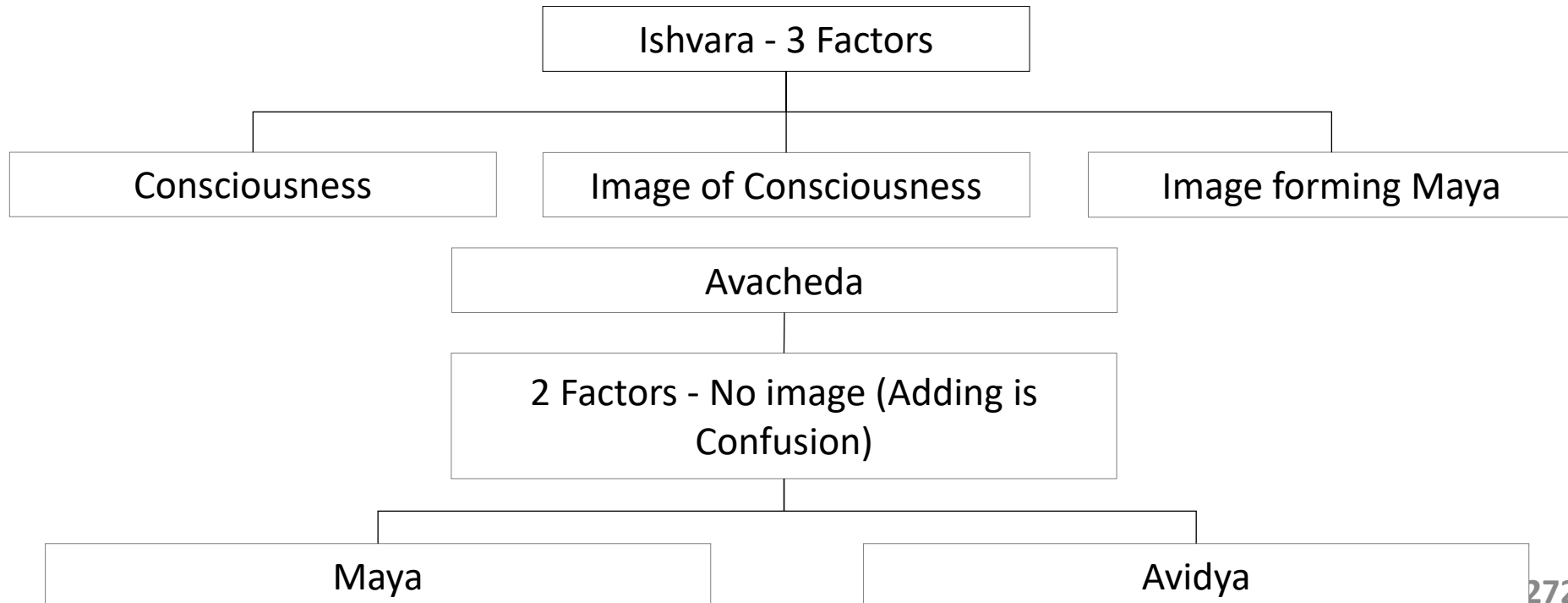
- Avacheda = Enclosure
- Jiva = Consciousness within Karana Shariram
- Ishvara = Consciousness enclosed within Karana Prapancha

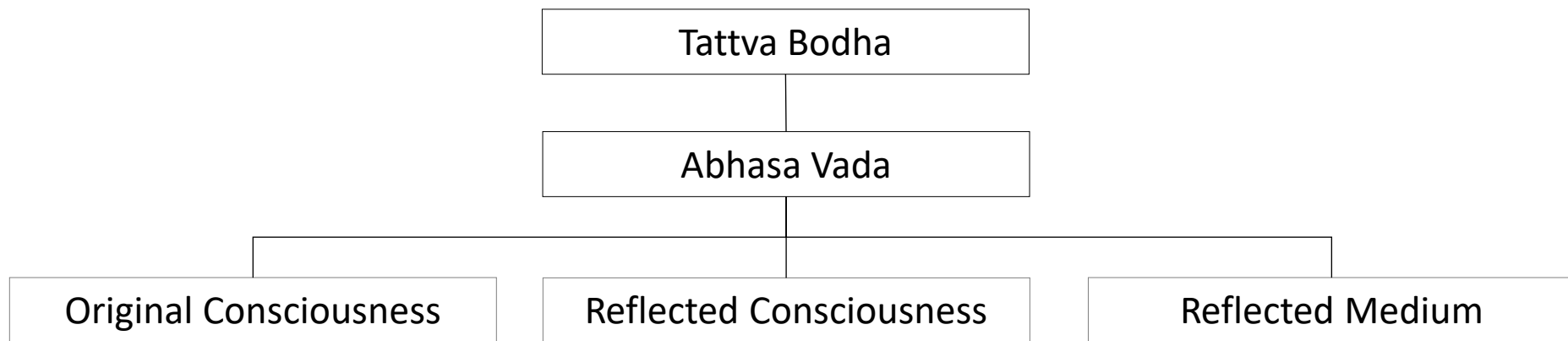


ii) Abhasa Vada = Image theory proto type theory (Pratibimba Vada = Reflection theory)



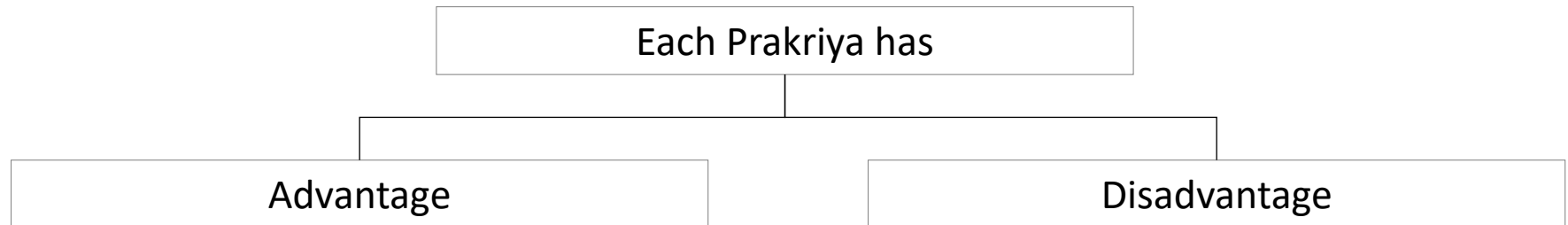
- Image of Consciousness on reflecting medium's different





Swamy Dayananda :

- Abhasa is a Problem
- Shankara uses all 3 Indifferent Contexts

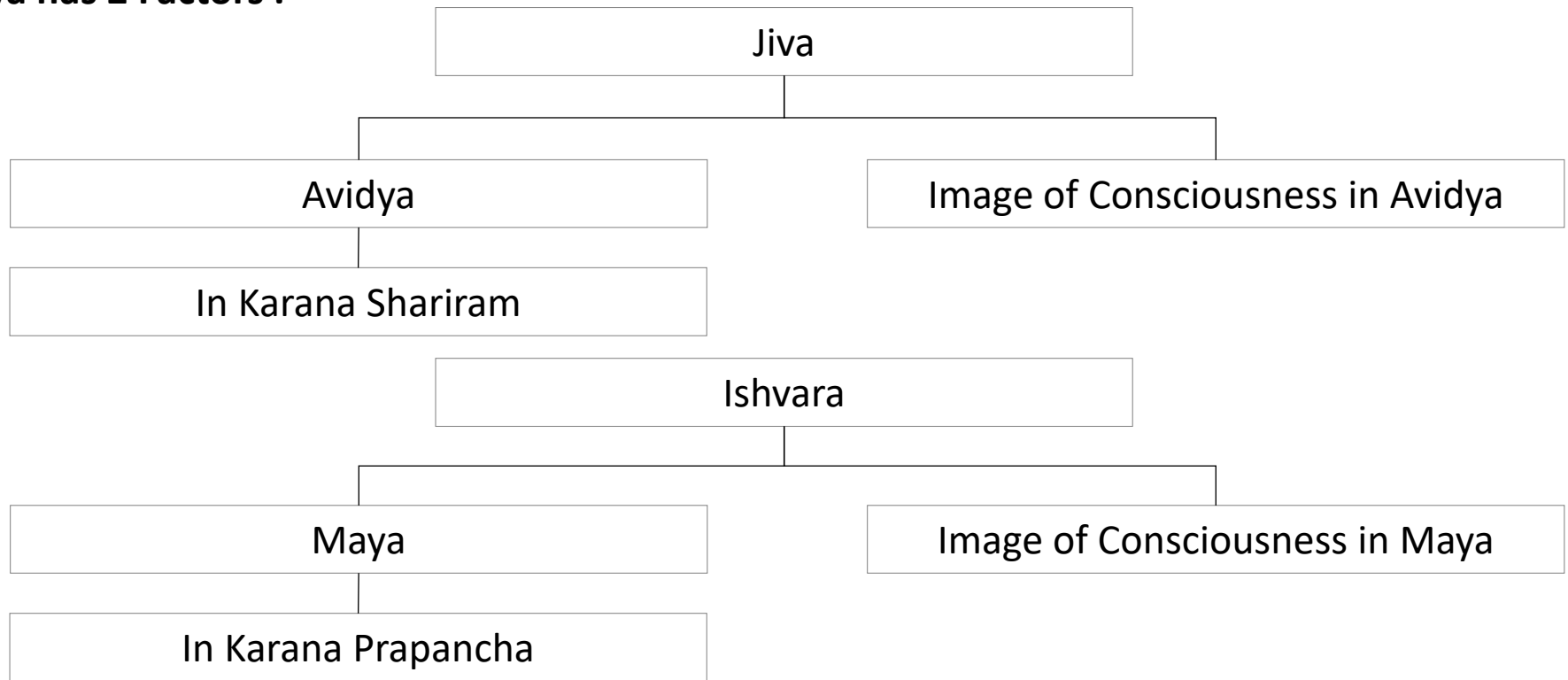


- Nothing Perfect
- Prakriya = Tool, means to explain features of Vyavahara
- Tool - Not end in itself
- Body - Mind - Tool to discover, Brahman, freedom, not an end in themselves
- Use any method, come to Advaitam Brahma

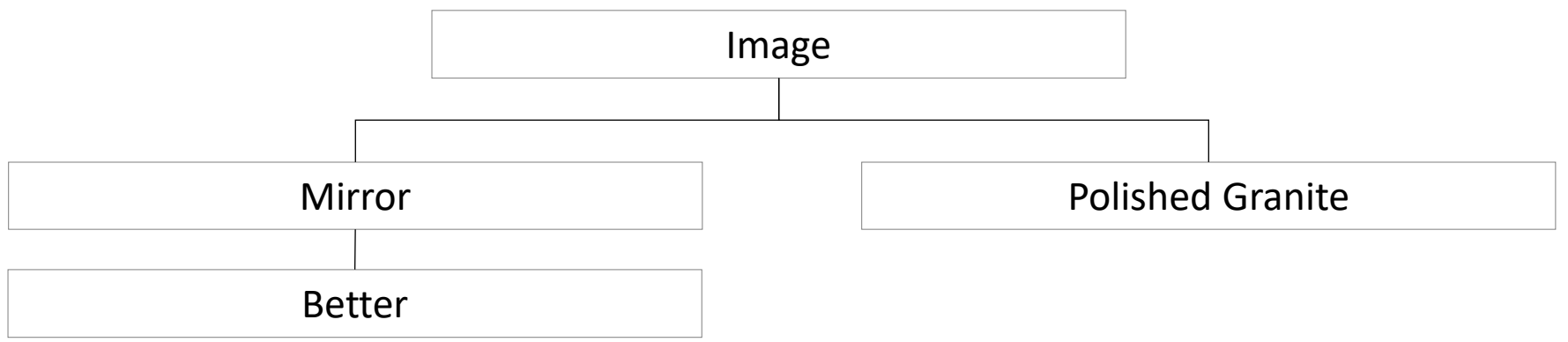
- **Abhasa Vada = Consciousness Associated with Maya and Image of Consciousness in Maya**

- Therefore Ishvara = Maya Visishta Chaitanyam
- Jeeva = Adviya Visishta Chaitanyam

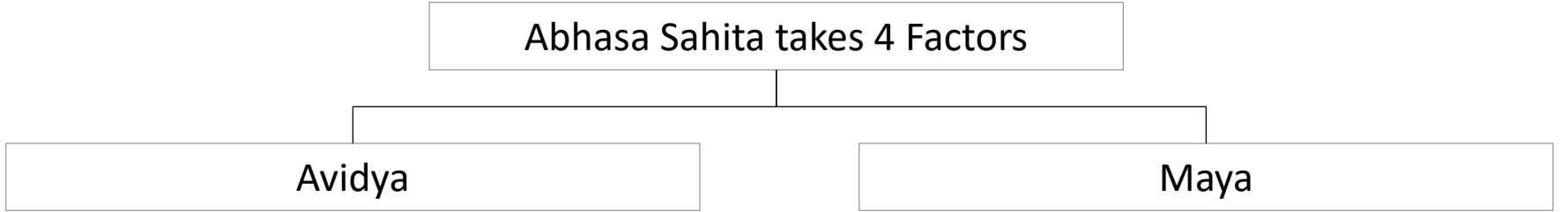
Jiva has 2 Factors :



- Functions, roots different
- Abhasa - 2 factors
 - Avidya or Maya and Image
- Difference in 2 Levels
- Avacheda - One level difference
- Avidya and Maya (No Image)



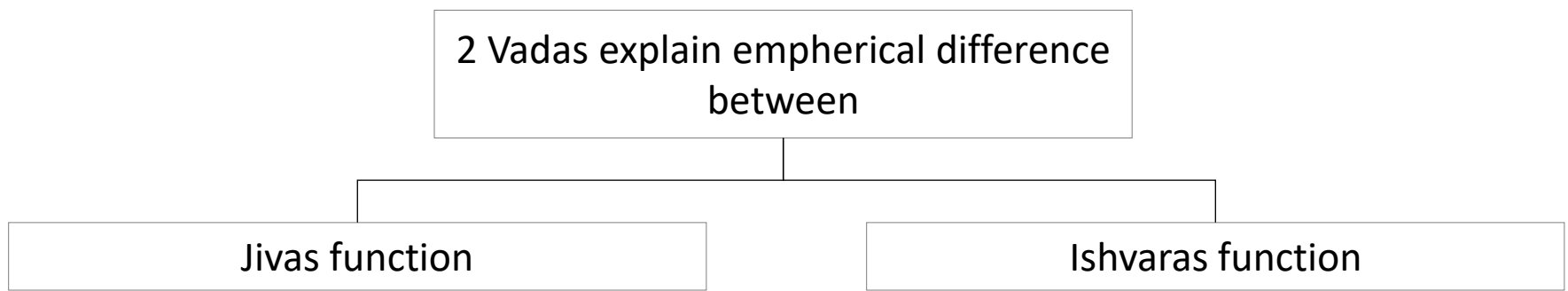
- Imageise difference in Abhasa Vada
- Avadacheda Explains empherical difference only with 2 factors - Maya and Avidya



- No Image difference in Avacheda Vada

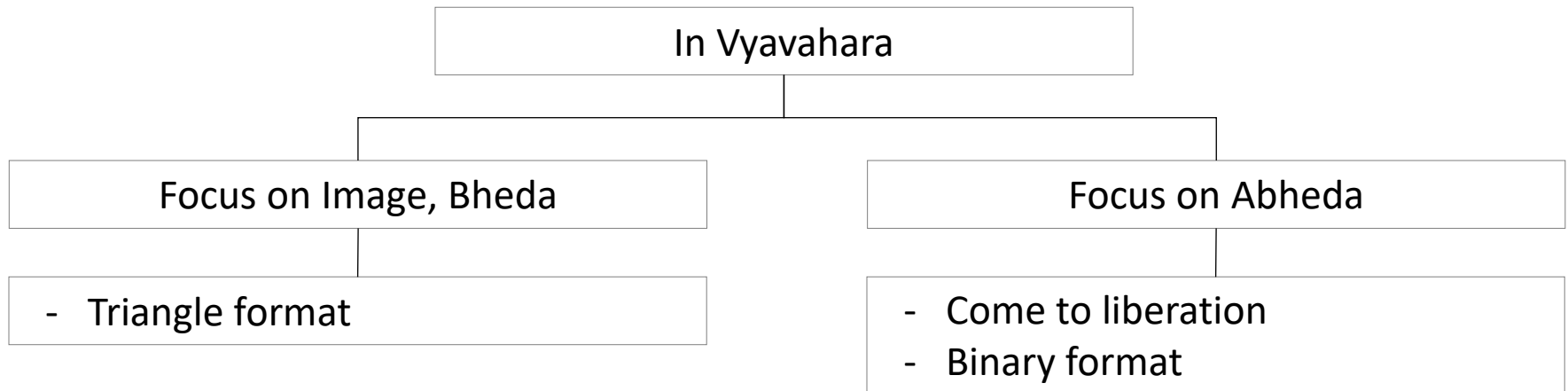
अवच्छेदवादे मायाविशिष्टचैतन्यमीश्वर इत्युच्यते। अविद्याविशिष्टचैतन्यं तु जीव इति। आभासवादे मायया आभासेन च विशिष्टं चैतन्यमीश्वर इति वर्ण्यते। आभाससहिताविद्याविशिष्टचैतन्यं जीव इति च। आभासवादे आभाससहिताविद्याया आभाससहितमायायाश्च भेदोऽस्ति। तथैवावच्छेदवादे अविद्याया मायायाश्च भेदोऽस्ति। स्वरूपतश्चैतन्यस्य भेदो नास्ति।

Avacheda	Abhasa
- No Image	- Image with ignorance (Maya, Avidya)



Both Agree therefore :

- Svarupa Chaitanyam bheda Nasti
- Aikyam explained in Mahavakyam for liberation



- Both formats are there
- 2 Vadas over - Pratibimba Vada Next

Revision 349 :

आभाससहिताविद्याविशिष्टचैतन्यं जीव इति च। आभासवादे आभाससहिताविद्याया
आभाससहितमायायाश्च भेदोऽस्ति। तथैवावच्छेदवादे अविद्याया मायायाश्च भेदोऽस्ति।
स्वरूपतश्चैतन्यस्य भेदो नास्ति।

i)



ii) Ishvara Svarupa :

- Ishvara = Cause of entire Creation
- Topic being concluded in Topic 387
- Ishvara = Omniscient, Omnipotent, creator of Universe

iii) What is relationship between :

- Jiva and Ishvara? God and Individual?

2 Ways in which relation described in Scriptures

Bheda

Abheda

- Depends on context of Discussion

Veda Purva	Veda Antah
<ul style="list-style-type: none"> - Karma Yoga / Upasana Yoga - Bheda - Empheral Angle, Vyavaharika Drishti - Jiva - Karta - Ishvara - Karma Phala Dhata - Difference in Nama, Rupa, Karana (Function) - Wave (Small) - Ocean (Big) - Superficial difference - Jivas expresses through inferior medium, Ishvara Superior Medium 	<ul style="list-style-type: none"> - Jnana Yoga - Abheda - Absolute, Paramatika Drishti Angle - Brahman introduced - Mature student, has Sadhana Chatushtaya Sampatti - Jiva and Ishvara one and same - Wave and ocean - Content is water - Jiva Ishvara content is Satchit Ananda

Emperical Differences between Jiva and
Ishvara expressed in 3 Different ways,
Prakriyas

Avacheda

Abhasa (Reflection of
Consciousness)

Pratibimba

No Reflection of
Consciousness

Jiva

Ishvara

- Inferior Avidya medium
- Rajas, Tamas dominant
- Created function

- Superior Maya medium
- Sattva Dominant
- Creator function

Jiva

- Abhasa Sahita
- With Reflected Consciousness
- Instrument
- Avidya Sahita instrument

Ishvara

- Abhasa Sahita
- With Reflected Consciousness
- Maya Sahita Instrument

Discussed before in Topic 214 - 216 :

Avacheda Vada	Abhasa Vada
<ul style="list-style-type: none">- Not totally rejected- Used less frequently	<ul style="list-style-type: none">- More Popular- Shankara uses this predominately

• Differences between Jiva and Ishvara held for a Short period

- Come to main teaching of Mahavakyam Aikyam
- Jiva is Pure Consciousness

What is function of Jiva?

- No Function of Jiva
- Jiva = Akarta, Abokta

Who is Ishvara?

- Pure Consciousness
- Function : Akarta, Abokta
- Prakriyas don't hold rigidly, give option to student

Example :

- Drinking coffee important not whether Drinking in Plastic, Steel, Gold Cup
- Upadesha Sahasri - Chapter 18 - Abhasa Vada Elaborately Discussed

i) Pratibimba Vada :

- Brief introduction here

बिम्बप्रतिबिम्बपक्षे अज्ञानगतचैतन्यप्रतिबिम्बो जीवः। बिम्बचैतन्यमीश्वरः। अस्मिन् पक्षेऽपि चैतन्यस्य स्वरूपतो नास्ति भेदः। किन्त्वेकस्मिन्नेव चैतन्ये जीवत्वेश्वरत्वे कल्पिते। अयमर्थोऽग्रे आवर्तेषु कथयिष्यते। तथा च जगतः कर्ता सर्वज्ञः सर्वशक्तिमान् स्वतन्त्रश्चेश्वर एव। स चेश्वरो व्यापकः। तस्य जीवस्य च विशेषणमात्रेण भेदः। स्वरूपतो नास्ति भेदः। 'जगतः कर्ता कः' इति द्वितीयप्रश्नस्यैवमुत्तरमुक्तम्।

Avacheda Vada :

- Vachaspati Mishra - Champion Brahma Sutra Commentator - Called it Bamati - (Wife name made immortal)

ii) Pratibimba Vada :

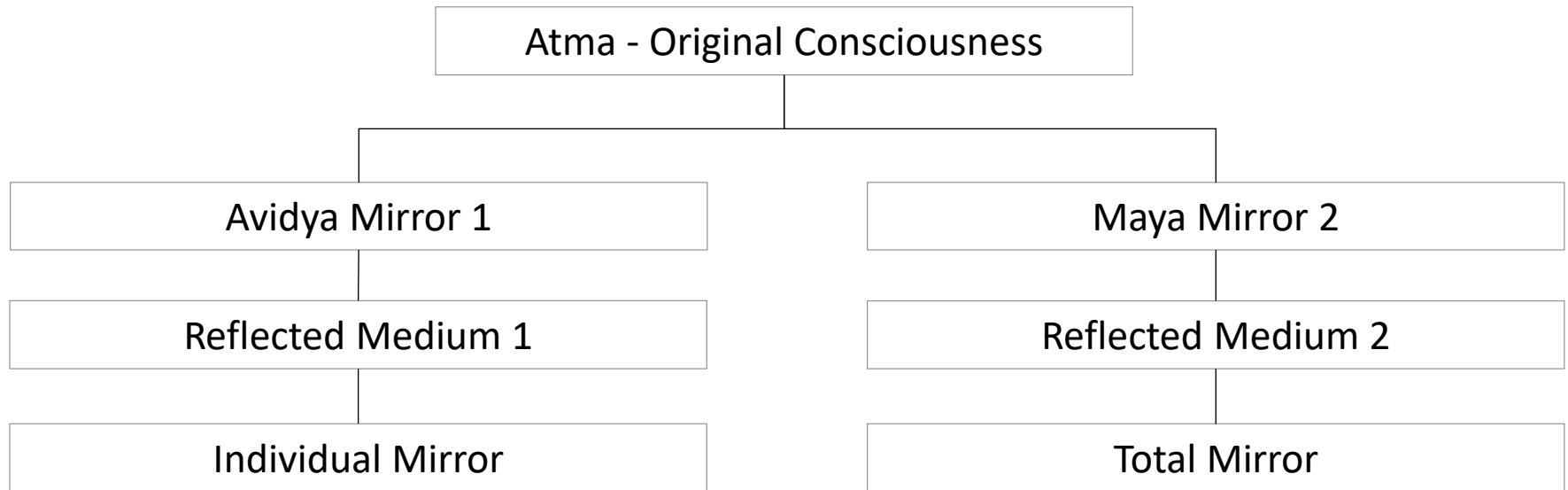
- Padma Padacharya Sub-commentator of Brahma Sutra

Avacheda and Abhasa Accept Maya Difference :

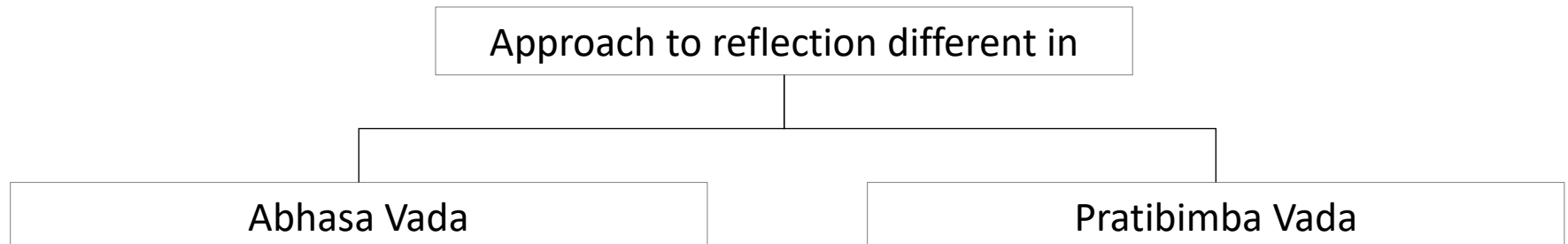
Maya	Avidya
Sattva Pradhana Ishvara	Rajo, tamo Pradhana Jiva
Abhasa	Avacheda
Maya, Avidya enclosed in reflected Consciousness in the medium	Consciousness enclosed in Maya and Avidya

Pratibimba Vada :

- i) Maya and Avidya Same Moola Avidya - ignorance of Adhishtana Advaita Atma
- ii) Common Name for Maya and Avidya = Ajnanam
- iii) How difference experienced between Jiva and Ishvara?
 - Collapse medium into one
- iv) In Avidya and Maya Mirror Reflection is formed



v)



3 Components :

i) Original Bimba Chaitanyam

ii) Avidya Maya Mirror

iii) Pratibimba Chaitanyam Reflection

Jiva

- Affected by Medium

Ishvara

- Not Affected
- Bimba Chaitanyam

iv) Bimba Original

V) Chaitanyam Common

2 Statuses

Bimba

Pratibimba

vi) Bimba used as long as Pratibimba is there :

- When Avidya - Maya is there Pratibimba is there
- Both Statuses because of one reflecting medium called Avidya May

vii) Chaitanyam with Pratibimba Status (Jiva) :

- Bimba Status = Ishvara

viii) If Avidya is negated, Chaitanyam alone remains

Example :

- Master copy with reference to Photocopy

ix)

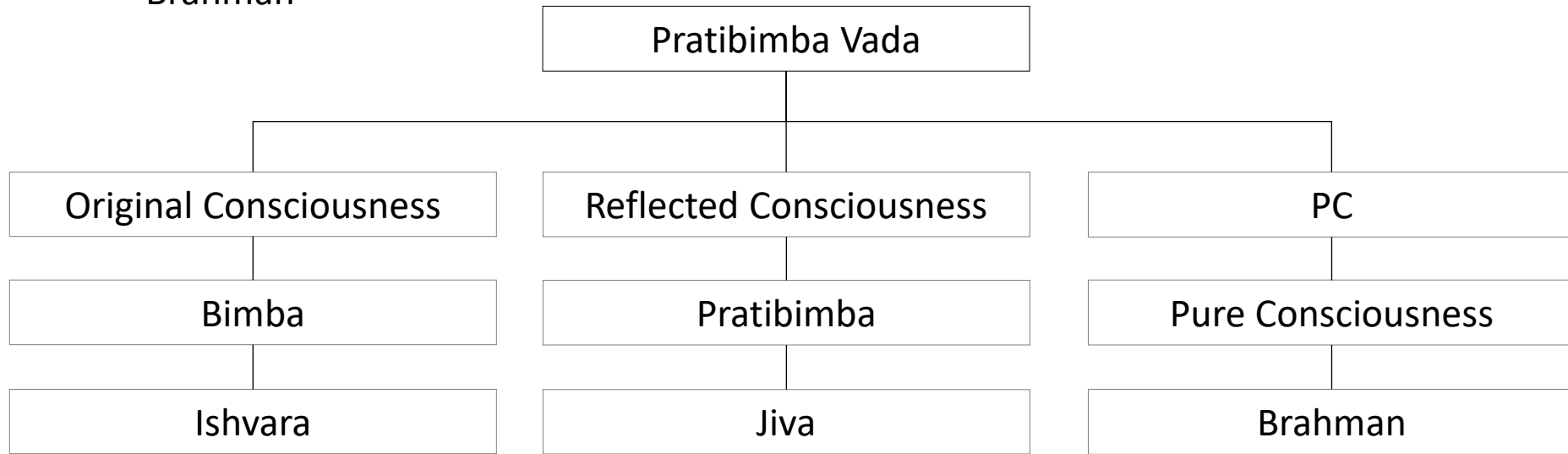
Pratibimba	Bimba
Jiva	Ishvara

x) Pratibimba Rahita Chaitanyam :

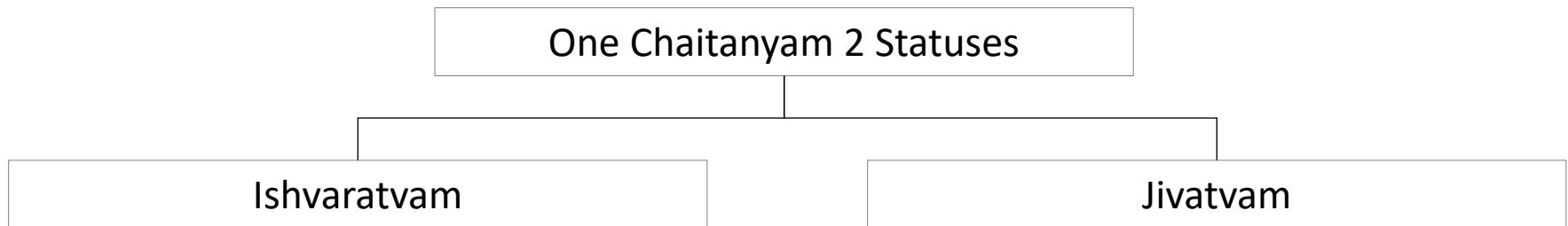
- Shuddha Chaitanyam
- Pure Consciousness
- Free from Ishvara - Bimba Status and Pratibimba Jiva Status
- In Brief this is Pratibimba Vada

Bimba	Pratibimba	Pure Consciousness
<ul style="list-style-type: none">- Ishvara- Original Consciousness, not Brahman	<ul style="list-style-type: none">- Jiva formed in Ajnanam- Maya Abinna Chaitanya Gatha- Reflected Consciousness, Jiva	<ul style="list-style-type: none">- Brahman

- Original Consciousness, reflected Consciousness Rahita Chaitanyam = PC = Shuddha Brahman



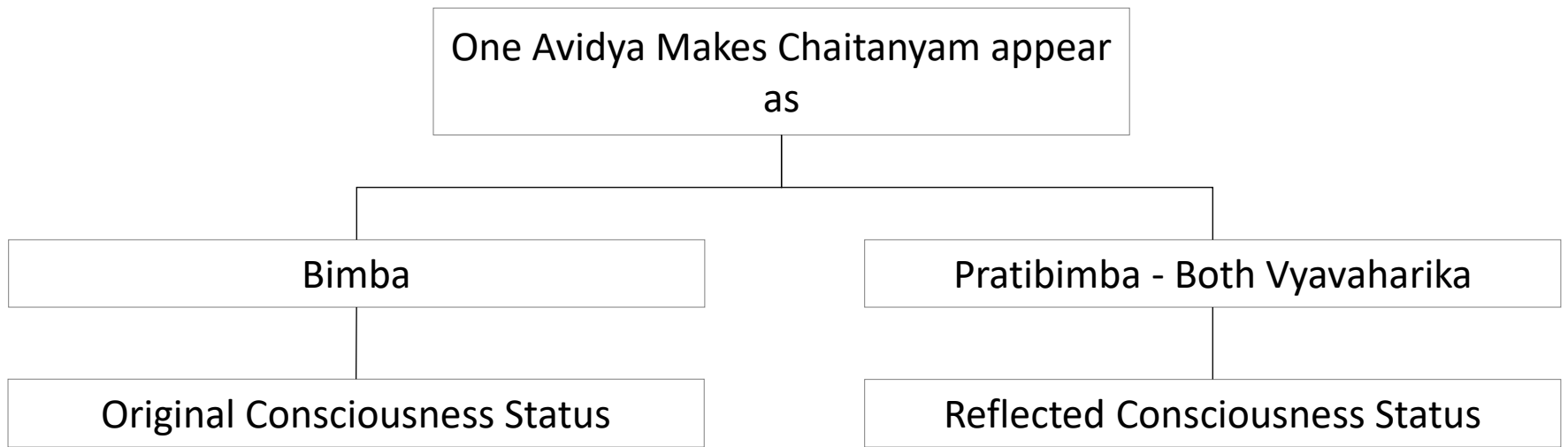
- Consciousness with Reflected Consciousness and Original Consciousness is one**
- Jiva, Ishvara ultimately one Brahman - Shuddha Chaitanyam**



- 2 Superimposed because of 2 Medium - Avidya - Maya

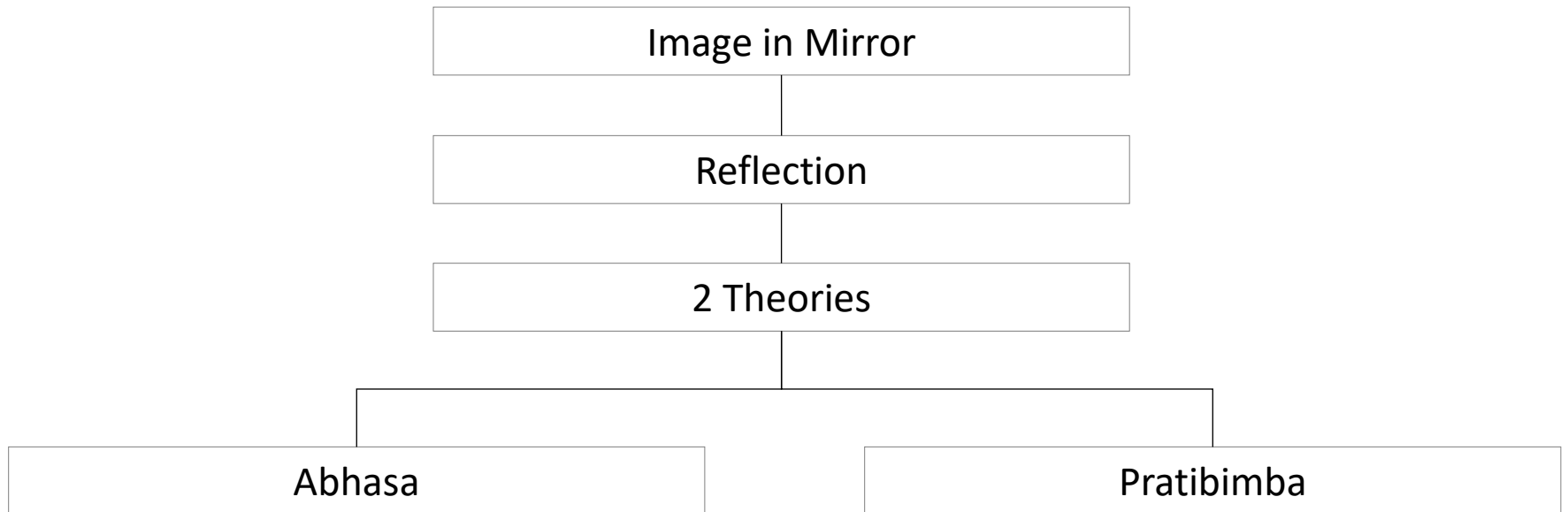
Example :

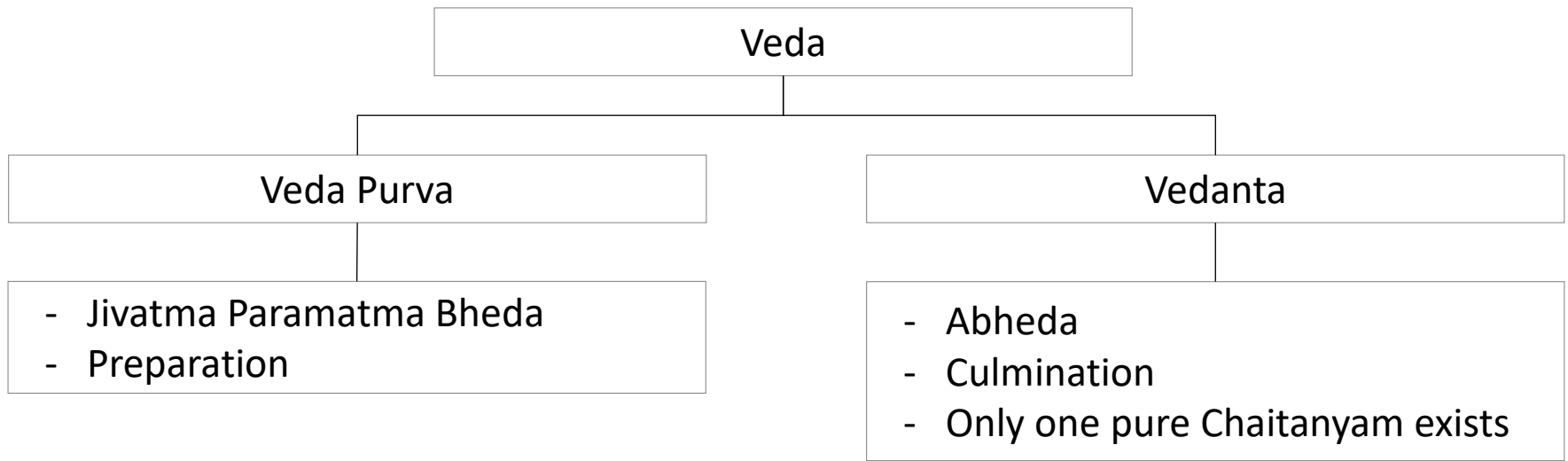
- Keep finger in front of eye, will see double



In Topic 451 - 456 will be elaborated Later :

- Now Topic 387 - Difference between Abhasa and Pratibimba Vada



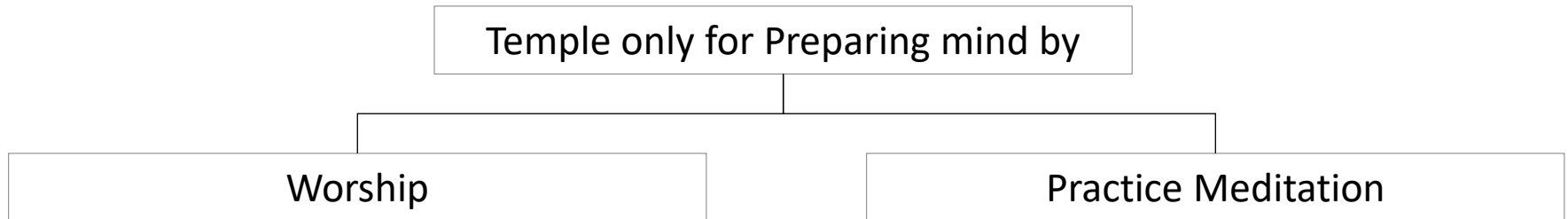


Ishvara :

- Jagat - Creator Karta
- Defined in 3 Ways Avacheda, Abhasa, Pratibimba
- Omniscient - Sarvajnyaha
- Omnipotent - Sarva Shasktiman
- Sarvatma - Essence of Universe
- Svatantra - Free Master not Affected by karma Phalam
- Mandukya - Advanced text
- No Creation, Redundant
- Student prepared and then introduced

Pratibimba Vada :

- Reflection in Mirror is affected by happenings in the medium Mirror
- Image alone fluctuates According to the Mirror
- Original face - Consciousness
- Asanga - Unaffected
- Svatantra Ishvara such Ishvara is Vyapaka, not located in temple



- Similarly Pilgrimage



- Hence seek forgiveness from God
- Jiva - Ishvara Difference Superficial, Upadhi difference

- Aupadhika Bheda Natu Vastava Svarupa Bheda
- Essentially, no difference

Page 232 of Text has 3 Questions :

- Jiva Svarupa, Ishvara Svarupa, Sadhana for Moksha

Ishvara :

- Sarvagjnya, Sarvatmika Ekala, Vyapakaha, Jiva Vilakshana

3rd Question :

- Elaborated now in Chapter 6
- Moksha Karanam Kim? What is direct means of liberation?
- Ancillary Causes Good health, Shastra, Classes

Gita :

युक्ताहारविहारस्य
युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य
योगो भवति दुःखहा ॥ ६-१७ ॥

yuktāhāravihārasya
yuktacēṣṭasya karmasu |
yuktasvapnāvabōdhasya
yōgō bhavati duḥkhahā || 6-17 ||

Yoga becomes the destroyer of pain for him who is moderate in eating and recreation, who is moderate in his exertion during his actions, who is moderate in sleep. [Chapter 6 – Verse 17]

- Mukhya, Primary Sadhana = self knowledge

Topic 388 - 419 : 32 Topics

Topic 388 :

(आ. ३८८-४१९) 'मोक्षस्य कारणं किम्' इति तृतीय- प्रश्नस्योत्तरम् —
(३८८) मोक्षस्य साधनं ज्ञानमेव —

Pratingya Vakyam :

- Conclusion final view, proposition
- Atma Jnanam = Sadhana for Moksha
- I don't know my 'SELF'
- I have misconceptions
- Drop self ignorance and self Misconception for Moksha
- Change Perspective of SELF

From :

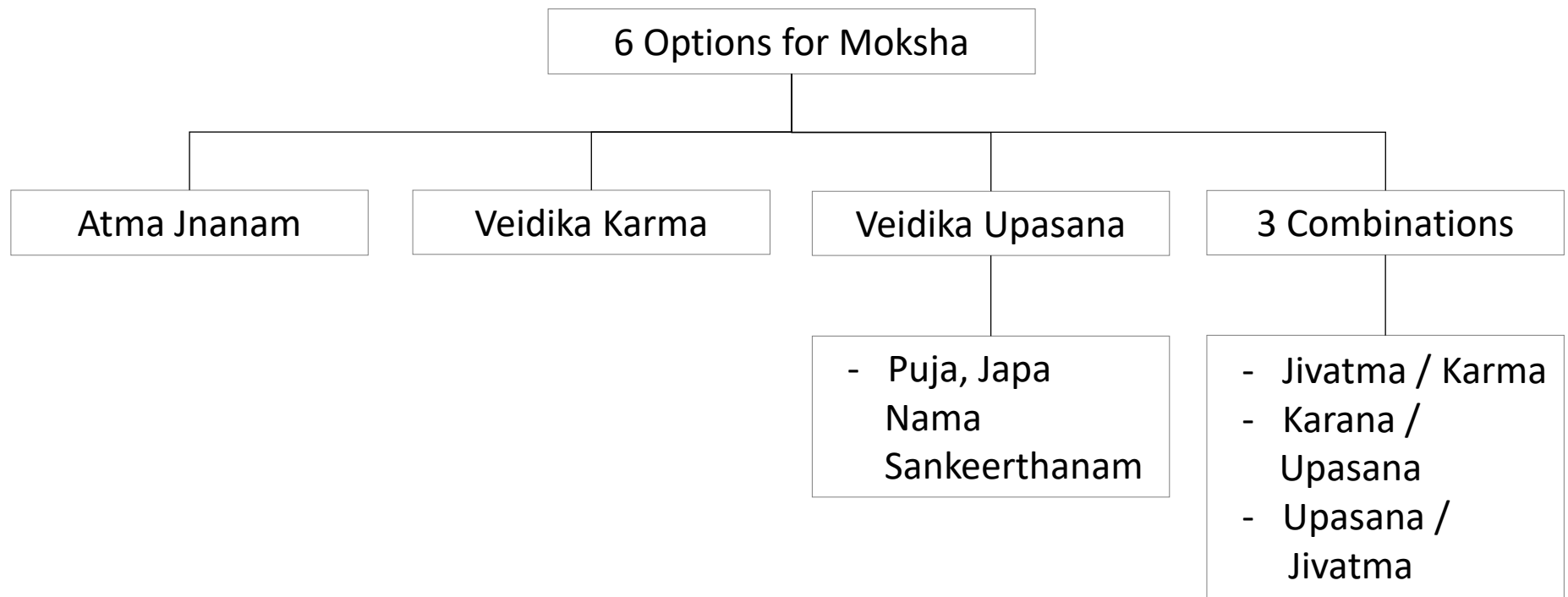
- I am in the world to world is in me
- I am Individual to I am all
- I am finite to I am infinite
- I am ephemeral to I am Nitya

• **I am not in the world the world is temporarily in me**

- Wake up from Dream

- Self Perspective change = Jnanam
- I look my 'SELF' differently and change the way, I look at the world
- Self and World Perceptiveness = Jnanam
- This is liberation
- Jnanam Mokshasya Eva Sadhanam
- Jnanam the only means for Moksha
- Karma - Vedic Rituals - For Active
- Upasana - Meditation - For contemplable
- Bhakti - Devotion - For Emotional
- Rajayoga - For Mystic
- All mentioned in Hinduism and Vedas for Chitta Shuddhi, Ekagrata

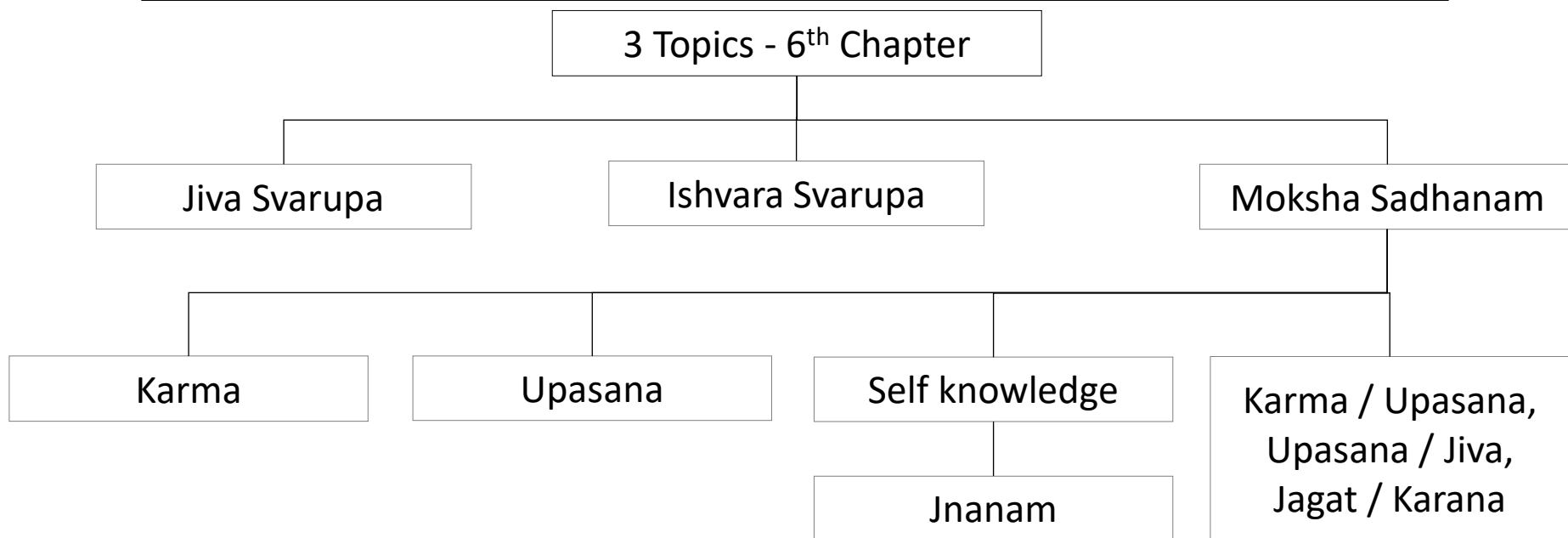
—‘मोक्षस्य साधनं किं ज्ञानम्, अथवा कर्म, अथवोपासनम्, अथवोभयम् इति प्रश्नस्येदानीमुत्तरमुच्यते। मुक्तेः साधनं न कर्म। नापि ध्यानम् (उपासनम्)। किन्तु ज्ञानमेव।



- Technical Discussion not Studied else where
- Negates 5 Options
- Jnanam alone gives Liberation

Revision 350 : Topic 388 :

(३८८) मोक्षस्य साधनं ज्ञानमेव — ‘मोक्षस्य साधनं किं ज्ञानम्, अथवा कर्म, अथवोपासनम्, अथवोभयम्’ इति प्रश्नस्येदानीमुत्तरमुच्यते। मुक्तेः साधनं न कर्म। नापि ध्यानम् (उपासनम्)। किन्तु ज्ञानमेव।



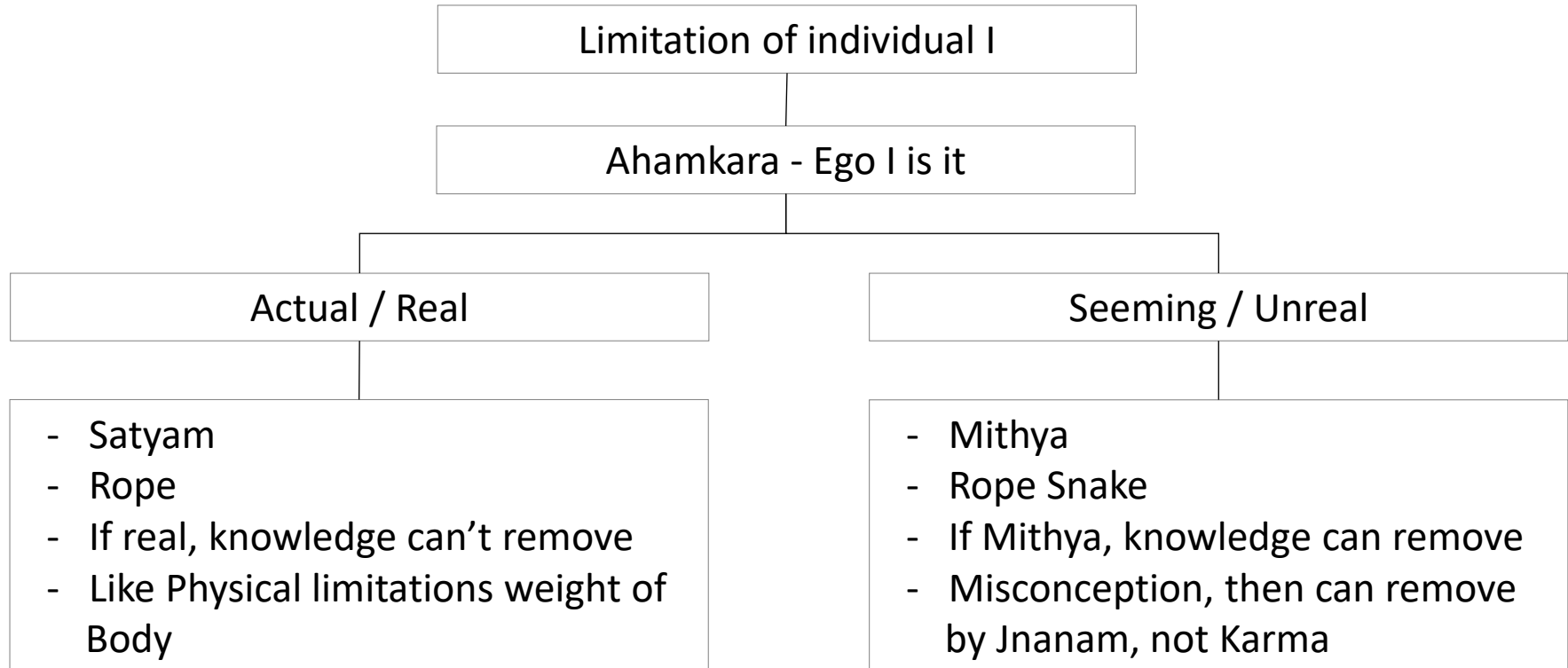
- Karma, Upasana, Combinations not means of Moksha

What is logical Reasoning :

आत्मनि बन्धो यदि सत्यः स्यात्तदा तन्निवृत्तिरूपो मोक्षो ज्ञानेन न भवेत्, किन्तु कर्मणोपासनेन वा भवेत्। बन्धश्च आत्मनि न सत्यः, किन्तु रज्जुसर्पवन्मिथ्या। तस्य मिथ्याबन्धस्य निवृत्तिरधिष्ठानज्ञानेनैव भवेत्। कर्मणोपासनेन वा न निवर्तेत।

- Moksha = Removal of Bandaha
- Freedom = Removal of notion of Bondage to - Body / Mind / Intellect As Self

What is Bondage?



- Only if I think - My Bondage Starts...
- Understand Atma, Chaitanyam properly as Substratum, Bondage goes away
- Book on desk, removal is Physical Action, Karma
- Rope Snake, no Karma will help, only knowledge removes.

Logical Principle :

- **Yatu Satyam Karmana Nivritti**
- **Yatu Asatyam Tatu Jnanena Eva Nivritti**
- **Limitation is not actually there in Atma**
 - Limitations
 - Anatma Level - Vyavaharika
 - Body / Mind / Intellect
- Atma Ajnanam like rope Snake
- Go beyond deep Sleep State Analyses of Agyanam, to realize the Sakshi
- I am this body, mind = Misconception wrong notion
- Seeming limitation of Atma Removed by knowledge of Adhishtana Atma
- There is a False Limitation Superimposed on Atma
- I am a Raagi, Desirer of Objects - is a False notion, Centered on I thought
- Real Atma - Limitless witness
- Ego I - False, limited, Mithya
- Do Viveka of Adhyasa (Waker i) - Adhishtana (Atma)
- Adhishtana Jnanena, Adhyasa or Agyana Nivritti
- Any Superimposition is removed by knowledge of Superimposition
- In our case, it is taking mind as I (Instead of witness of mind)

Fundamental Law of Vedanta :

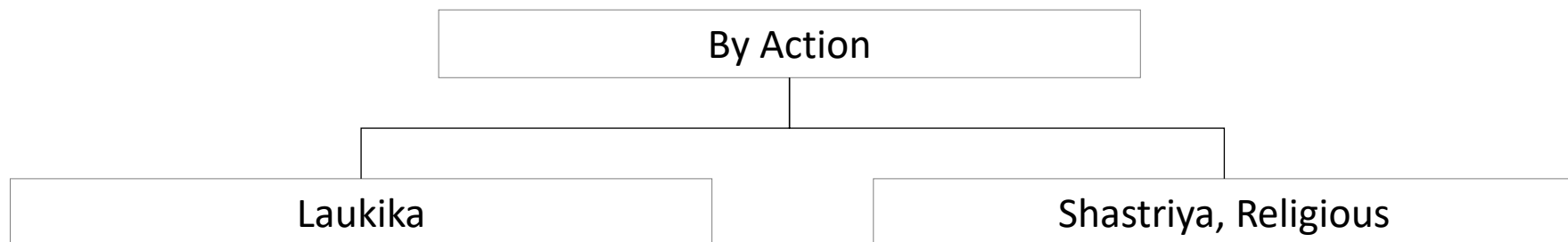
- Any Superimposition can be removed only by the knowledge of Substratum on which Superimposition is resting
- Adhishtana Jnanena Adhyasa Nivritti

Rope Snake / Shell Silver / Mirage water	Rope / Shell / Sand
Adhyasa	Adhishtanam

Body / Mind world	Atma
Adhyasa	Adhishtanam

- Karma of hitting Rope Snake will not destroy Rope Snake
- Garuda Upasana no use to know Rope Snake

यथा रज्जौ सर्पः कयापि क्रियया न दूरीभवति। किन्तु रज्जुज्ञानेनैव दूरीभवति तथा
आत्माज्ञानात्प्रतीयमानो बन्धस्तत्कारणभूतमज्ञानं चात्मनो ज्ञानेनैव निवर्तेयाताम्।



- Rope Snake not driven
- **Matter of ignorance, hence Jnanat Eva Kaivalyam**
- **Jnanam = Only means**
- **Be Rigid in this Statement, belief, don't be liberal**

Extend Rule :

- **False Limitation Superimposed due to ignorance of Adhishtanam**
- **Body, Sense organs, mind, intellect world limited, fact, not notion**
- **I am limited is a notion, I Centered limitation, it is a notion caused by ignorance of the Atma**
- I have knowledge of Body, Mind, Sensations, instincts, but am ignorant, of knower, I, Consciousness
- **Bandah = I am Mortal, I am Suffering, I am born, i am growing, greying, going are all notions, Misconceptions**
- **All expressions Centered on I, are notions**
- Notion, Misconception and causal ignorance have to be removed by Atma Jnanam
- Self knowledge alone Nivarteta, eliminates
- Karma, Upasana can't give liberation is elaborated now
- Karma not useless, very useful for Sadhana Chatushtaya Sampatti
- Karma alone can give Sadhana Chatushtaya Sampatti not Jnanam
- Jnanam Arrives only after Sadhana Chatushtaya Sampatti
- Sadhana Chatushtaya Sampatti Arrives through Karma Yoga

Topic 389 - 392 :

Topic 389 :

(आ. ३८९-३९२) कर्मोपासनयोर्मोक्षसाधनत्वाभावः —

(३८९) कर्मोपासनयोः फलमनित्यम्, ताभ्यां नित्यो मोक्षो न सिद्ध्यति — (१) मोक्षो यदि कर्मणः फलं स्यात्तदा मोक्षोऽनित्यो भवेत्। तथा हि, कृष्यादिकर्मणां फलमन्नादिकमनित्यं भवति। यज्ञादिकर्मणां फलं स्वर्गादिकमप्यनित्यम्। “तद्यथा कर्मजितो लोकः क्षीयते एवमेवामुत्र पुण्यजितो लोकः क्षीयते” (छा. ८.१.६) “परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन” (मु. १.२.१२) इत्यादिश्रुतिभिः कर्मफलस्यानित्यत्वं वर्णितम्। मोक्षस्य कर्मफलत्वाङ्गीकारे सोऽनित्यो भवेत्। तस्मान्मोक्षो न कर्मणः फलम्।

- Karma Upasana Phalam finite temporary, can't give Nitya - Eternal Moksha

Karma / Upasana	Aparoksha Jnanam
<ul style="list-style-type: none"> - In Time - Anityam - Sorrow - Pratyaksha, Anumanam <p>Example :</p> <ul style="list-style-type: none"> - Rice Grains produced in time, Consumed or destroyed in time, Anityam - Svarga Anityam Sruti and Anumanam <p>Chandogyo Upanishad :</p> <ul style="list-style-type: none"> - Chapter 8 - 1 - 6 <p>Example :</p> <ul style="list-style-type: none"> - Money produced in time goes away in time <p>Mundak Upanishad :</p> <ul style="list-style-type: none"> - Parikshya lokam Karma Chitan - Veidika, Laukika Karma Phalam Anityam - Frustrated by Samsara go to Guru, seek Spiritual knowledge 	<ul style="list-style-type: none"> - Not in time - Nityam - Immortal, eternal - Sukham - Given by Sruti Pramanam - Moksha not produced in time - Ever existing principle gained through Jnanam of Sruti Statements - If Moksha result of Karma, Upasana, it will be lost in time - Hence Moksha not result of Karma or Upasana

Chandogyo Upanishad :

तद्यथेह कर्मजितो लोकः क्षीयत एवमेवामुत्र
पुण्यजितो लोकः क्षीयते तद्य इहात्मानमनुविद्य
व्रजन्त्येतांश्च सत्यान्कामांस्तेषां सर्वेषु
लोकेष्वकामचारो भवत्यथ य इहात्मानमनुविद्य
व्रजन्त्येतांश्च सत्यान्कामांस्तेषां सर्वेषु लोकेषु
कामचारो भवति ॥ ८.१.६ ॥
॥ इति प्रथमः खण्डः ॥

tadyatheha karmajito lokaḥ kṣīyata evamevāmutra
puṇyajito lokaḥ kṣīyate tadya ihātmānamanuvidya
vrajantyetāṃśca satyānkāmāṃsteṣāṃ sarveṣu
lokeṣvakāmacāro bhavatyatha ya ihātmānamanivudya
vrajantyetāṃśca satyānkāmāṃsteṣāṃ sarveṣu lokeṣu
kāmacāro bhavati || 8.1.6 ||
|| iti prathamah khaṇḍah ||

Everything perishes, whether it is something you have acquired through hard work in this world or it is a place in the other world which you have acquired through meritorious deeds. Those who leave this world without knowing the Self and the Truths which they should know are not free, no matter where they go. But those who leave this world after knowing the Self and the Truths which they should know are free, no matter where they are. [8 - 1 - 6]

Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

Parikṣya lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,
tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham || 12 ||

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samit) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

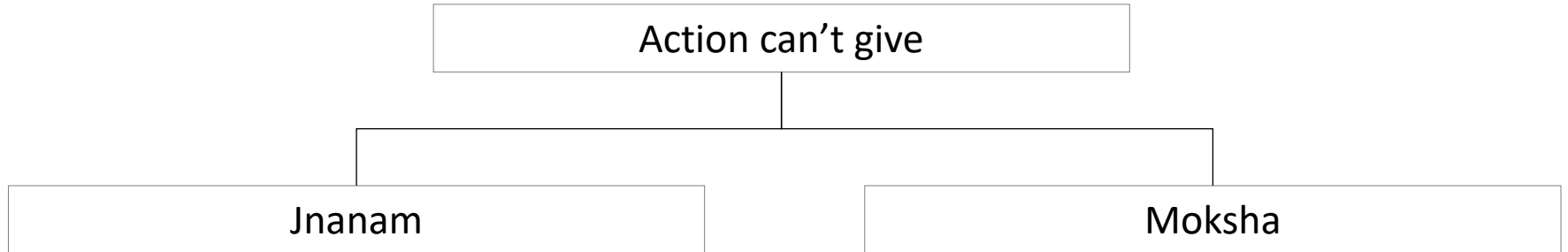
मोक्ष उपासनफलमित्यङ्गीकारेऽपि सोऽनित्य एव स्यात्। उपासनमपि मानसं कर्मैव।
कर्मफलस्यानित्यत्वनियमात् मोक्ष उपासनरूपकर्मणोऽपि न फलम्।

- Same rule applies to Upasana - Mental Action

Body	Mind
Karma	Upasana

← Both Actions, instrument different

- Actions Limited, Moksha not result of Any action, impermanent result



Only using Sruti Pramanam gives Moksha :

- Advaita - Not fanatical but Stating a fact

Example :

- By Chanting Vishnu Sahasranama, can't know time
- Have to look at Watch, Pramanam
- Vedantin not Nastika, without Bhakti...
- Spirituality not devotion by Keeping intellect outside
- It is thinking Correctly
- Karma and Upasana can't give Jnanam or Moksha

